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A Weekly Record of its News, its Work, and its Thought.

VOL. XIII. No. 44. CHICAGO, SATURDAY, JANUARY 31, 1891. WHOLE NO. 639.

In the issue of Feb. 14th, THE LIVING CHURCH will begin the series,

"A Vacation Club."

Instructive and Entertaining Papers about the Rocks, the Flowers, the Stars, the Sea-Shore, etc.

By ADA J. TODD.

The purpose of the writer, in these timely articles, is to give information in a pleasant way that may encourage and aid young people to study nature in their holiday rambles. She shows how this may be done in a social and systematic way.

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A Boarding and Day School for Girls. The second half of the twenty-first year begins Feb. 3rd, 1891. References: Rt. Rev. C. F. Knight, D.D., D.C.L., Milwaukee; Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. G. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis. Address THE SISTER SUPERIOR.

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FEBRUARY

HARPER'S MAGAZINE

FEBRUARY

A UNIQUE feature of this Number is an album of original drawings by **William Makepeace Thackeray**, depicting **The Heroic Adventures of M. Boudin**, with Comment by ANNE THACKERAY RITCHIE.

The frontispiece is a portrait of EDWIN BOOTH, from the painting by JOHN S. SARGENT at the Players' Club, New York. It is accompanied by a poem by THOMAS BAILEY ALDRICH. Two papers on Finland appear: the first a **General View of the Country and People**, by HENRY LANSDELL, D.D., effectively illustrated; the second, entitled **Sketches in Finland**, written and illustrated by ALBERT EDELFELT. Bishop JOHN F. HURST, D.D., contributes an illustrated article on **English Writers in India**. In an illustrated paper entitled **The Heart of the Desert**, CHARLES DUDLEY WARNER describes the Yosemite Valley, the Mariposa big tree region, and the Grand Cañon of the Colorado. THEODORE CHILD, continuing his articles on South America, describes **Smyth's Channel and the Strait of Magellan**. The article is fully illustrated.

L. E. CHITTENDEN contributes an article entitled **The Faith of President Lincoln**; and ELLEN M. HUTCHINSON writes concerning **"Personal" Intelligence Fifty Years Ago**. The fiction includes the second instalment of CHARLES EGBERT CRADDOCK's new serial, **In the "Stranger People's" Country**, illustrated by W. T. SMEDLEY; a story by EDWARD EVERETT HALE, entitled **Both their Houses**; and one called **The Bond**, by GERALDINE BONNER. The editorial departments are conducted by GEORGE WILLIAM CURTIS, WILLIAM DEAN HOWELLS, and CHARLES DUDLEY WARNER.

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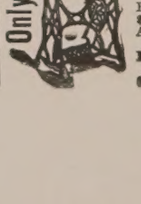

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"Some time ago my wife's hair began to come out quite freely.

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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

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The Living Church.

SATURDAY, JAN. 31, 1891.

A SONG OF SEX AGESIMA.

BY W. B. C.

Lord of the Harvest, hear!
We sow the seed in patience and in hope;
'Tis Thine the harvestage to make appear:
The golden gates of vintage cheer to ope.

One gaze beyond the bourne
Of a new year that hastens on its way,
And once again I hear, o'er snows, return
The bells of Chr'stmas Day.
Yet it is almost time that we should bare
The festooned walls, and all reluctant tear
The star of His dear birth from yonder place,
The altar of His grace.

At eve of Sexagesima I stand
Before the image of the storm and snow;
And yet I seem to see on either hand
The Christmas lights and Easter's sunny glow.
Oh, feast that's gone! feast that I soon shall see!
Which is most dear, the hope or memory?

THE historic Chapel Royal, Whitehall, has been formally handed over to the authorities of the United Service Institution, and will be used hereafter as a museum.

THE consecration of Dr. Perowne as Bishop of Worcester will take place in St. Paul's cathedral on the Feast of the Purification (February 2nd). Prebendary Walsh will be consecrated for Mauritius at the same time.

IT is said that the Bishop of Lincoln will not appear before the Privy Council on the threatened appeal by the Church Association against the Archbishop's judgment, either in person or by counsel.

DR. PEROWNE, Bishop-designate of Worcester, has been presented with a handsome and massive episcopal ring, the stone being a large amethyst, engraved with the arms of the See of Worcester. The citizens of Peterborough have subscribed over £200 to make Dr. Perowne a parting gift.

WITH the special Confirmation held at Manchester cathedral in December, the round for the year was concluded. The total number of confirmees presented to Bishop Moorhouse and his coadjutor, Bishop Cramer Roberts, at various churches in the diocese during the year, is officially returned at 13,504. Of these 5,248 were males and 8,256 females.

IN our "Chronicle of Ecclesiastical Events, 1890," in THE LIVING CHURCH of Jan. 3d, we stated that the Rev. Josiah Stearns, D. D., of Virginia, died in July of that year. We meant to say that it was the Rev. Edward J. Stearns, D.D., the author of "Faith of our Forefathers," and other works, who was for many years an honored presbyter of the diocese of Easton, who deceased July 4, 1890.

THE Bishop of Minnesota was one of the Advent preachers at Westminster Abbey, his subject being "Missions in America." The sermon was the first of a series to be delivered on Sunday afternoons. "The Bishop", says the *Times*, "whose striking style of oratory was listened to with remarkable attention, gave long and very interesting details of Christian mission work in America, especially among the North American Indians."

AN illustration of the amazing growth of the far West is given in a mammoth edition of *The Herald*, published at Fairhaven, Washington. This town was founded in Sept. 1889, with a colony of 150 people. The holiday edition of its enterprising paper states the population at 7,000, and gives views of fine public buildings and residences which in a year's time have been erected.

WE are pleased to inform our readers that at an early day THE LIVING CHURCH will begin the publication of "The Vacation Club," a series of papers descriptive of the formation and out-door work of a society of young people in pursuit of scientific knowledge and recreation. These sketches are written by a lady experienced in the management of such enterprises, with the purpose of interesting the young in the works of nature, and showing them how to spend the summer vacation enjoyably, without wasting their time in mere play or in social dissipation.

THE president and committee of the Egypt Exploration Fund, believing that they will thereby perform a work welcome to all students of history, to all lovers of antiquity, to artists, archæologists, travellers, and the world at large, have decided to commence an exhaustive archæological survey of Egypt. For this purpose the services of two gentlemen have been engaged, the one, Mr. George Fraser, a skilled civil engineer and practical explorer; the other, Mr. Percy E. Newberry, a specially-trained student, who has qualified himself by a careful study of all the printed and manuscript materials bearing upon the subject, and who also is a good photographer. Subscriptions for the "Special Survey Fund" sent to the Rev. Dr. Winslow, 525 Beacon st., Boston, will be promptly receipted by him, and publicly acknowledged, in alphabetical order, in the Annual Report of the Egypt Exploration Fund for 1891. Further information and circulars can be obtained from him.

A movement is on foot in the diocese of Rochester to commemorate in some permanent form the thirteen years' episcopate of Bishop Thorold. It appears from a circular that has been issued, that at a recent meeting it was resolved that there could be no more fitting memorial, or one more likely to be acceptable to the Bishop, than the completion of some definite portion of the restoration of St. Saviour's, Southwark. It was decided that choir stalls or a choir screen, in harmony with the choir, might suitably be adopted. The Earl of Darnley is chairman of the general committee, which includes the dean, the chancellor, and the archdeacons.

IT seems quite probable that the next General Convention will be asked to give its consent to the division of the diocese of Virginia. The committee appointed by the last diocesan council have agreed upon a scheme for division into two dioceses, with resources, communicants, and extent of territory as nearly equal as possible. We congratulate the Old Dominion upon such a gratifying indication of Church growth within its borders.

THE secretary of the Standing Committee of Japan, writing from Tokyo in November and December, says in substance, that Bishop Williams returned on Friday from his visitation to Osaka. He confirmed thirty-four. "We have asked the Bishop to take charge of the dispensary in Tokyo, in which we propose to employ a Japanese doctor, one of our communicants, until news comes from the United States of the appointment of another physician. The third synod of the Japan Church will be held in April. Oh! that we might be represented in its Episcopate." It is explained elsewhere that the foreign Bishops have full membership in this synod, while the other clergy are only representative delegates. On the 26th of November, the first Parliament met, and on the 28th it was formally opened by the Emperor in person. Bishop Bickersteth (English) set forth a special prayer for use in all the churches on that day. We have information from another source that the speaker of the new Imperial Parliament is a Christian. Out of 300 members, 15 are Christians. This is considered to be a large proportion when it is remembered that, in a population of 40,000,000, only 80,000 are Christians."

THE *Irish Ecclesiastical Gazette* states that some of the divinity students of Trinity College, Dublin, have offered themselves for mission work among the heathen under the auspices of the Society for the Propagation of the Gospel. The heads of the divinity school in the first instance were consulted, and communications were then opened with the society, the standing committee of which has accepted the offer. The missionaries will live a community life in India. Chota-Nagpore, a territory as large as England, and containing tribes speaking twenty different languages, will be the sphere of their work, and they will doubtless prove themselves worthy helpers of the bishop who has just been placed over the district in his efforts to build up the Church in the country. The men will take no vows or permanent pledges, and will receive only £40 each per annum, being nothing more than their keep. Four men will be shortly ordained for the work by the Archbishop of Dublin, and will go out next year. The cost of the undertaking for the University will be only £250 a year. This new mission will take its place with the Oxford Mission to Calcutta, and the Cambridge Mission to Delhi.

ON Tuesday, after Christmas, the remains of the late Dr. Thomson, Archbishop of York, were committed to their last resting place. Although it was felt that York Minster would be an appropriate place of sepulture, yet, in compliance with the deceased prelate's last wish, the funeral, which was of a quiet and unostentatious character, took place in the little churchyard adjoining the Palace of Bishopsthorpe. A commemorative service was, however, held first in the Minster, at which there were present the Archbishop of Canterbury, the Bishops of Durham, Winchester, Newcastle, Wakefield, Sodor and Man, Beverley, and Richmond, and the coadjutor of Manchester; the Lord Mayor and corporation, and mayors of other towns. The "Dead March in Saul" was played after chanting the 39th and 90th psalms. The Nicene Creed, to music by Miss A. Thomson, was recited. Spohr's anthem, "Blessed are the departed," was well rendered, and the whole congregation kneeling sang "Lead, kindly Light," the processional hymn being "O Paradise, O Paradise." The funeral at Bishopsthorpe was attended by a large concourse of clergy and laity. The pall bearers were sixteen workingmen of Sheffield, and the place of sepulture was a spot selected by the late Archbishop, the plain earthen grave being lined with flowers, ivy, and moss. The officiating clergy were the Bishop Suffragan of Beverley, and the dean of York, assisted by the archdeacons of the diocese, and the Rev. R. Blakeney, vicar of Bishopsthorpe. After an appropriate anthem, the hymn, "Rock of Ages," was sung, and the blessing pronounced by the Archbishop of Canterbury.

THE CHURCH OF ENGLAND

FROM OUR OWN CORRESPONDENT.

LONDON, Jan. 13, 1891.

The old year has not left us without adding yet another heavy loss to the already long list of leaders in the Church of England who have gone to their rest during the past twelve months. Christmas Day saw the primatial see of York vacated by the death of Dr. Thomson, after an incumbency of nearly thirty years. His influence upon the Church of England was not greatly marked. In his public life he was beloved by no one. To the Catholic party he never disguised his animosity, and never missed an opportunity of opposing the onward march of the great movement, which, as even he must have lived to see, was all in vain. Possessing a fine presence and a pleasing voice and an eloquent tongue, he made a greater impression than probably any other living English prelate on a platform, and he was especially popular with the hard-headed working men of Sheffield, a popularity which he delighted in.

His successor is just announced in the person of the Rt. Rev. Dr. Magee,

Bishop of Peterborough. The appointment was not unexpected, and, on the whole, it is about the best translation that could be made. But the "three-score years and ten" which Dr. Magee has reached, militates against the advantages to the Northern Province which his promotion would otherwise secure. Dr. Magee is decidedly the most eloquent prelate on the bench, but as an administrator, he does not rise above the average.

After all the talk, some definite steps are at last to be taken to found a lay brotherhood in the Church. A gentleman, said to be a merchant with considerably worldly possessions, has resigned his position, and is prepared to devote the whole of his substance to start the new order. A tentative scheme has been drawn up and published in the papers. It has met with only friendly criticism, though, it is true, our Evangelical friends are regarding it with some anxiety, while on the other hand, the "Forward" Methodists are looking on with almost jealous eyes at the example thus set by the "Establishment," and are calling loudly for imitators in their own body. The rules of the new Brotherhood of St. Paul are very simple, and seem to me to be based upon those of your own Society of St. Andrew. The word "vow" is carefully omitted, but there are to be "promises or obligations" taken by the brethren to last over a definite period; thus a brother, after a six months' novitiate, may take upon himself the obligation of the order for one year, and if found satisfactory, and he is willing so to do, he may renew the same obligation for another year, and so on from year to year, or he may renew it for five years next ensuing, in which case the obligation will be renewable at the close of every five years following on the same conditions. I hear that, although the scheme has only been made public a week or so, the applications for membership are quite considerable, and already the brothers are invited to begin their work in some half a dozen London parishes.

It must not be supposed that brotherhoods are altogether new to our branch of the Church in this century. There have been several attempts to found them, but they all, with one notable exception, have failed, chiefly for the want of a real head and guiding hand. The only one that has justified its foundation, is that at Cowley, where, until quite lately, Fr. Benson was at its head. This order has gone through many trials, but has survived them, and much good work may be placed to their credit, especially in India, South Africa, and (as you will probably confirm me) America. Admittance to the Cowley order is, I believe, very difficult, as the brethren from past experience, are very particular as to whom they admit, and moreover means and scholarship are a *sine qua non*.

Father Ignatius, the "Monk of Llanthony," who, I see, has been visiting your shores, describes himself as belonging to the Church of England. It is true he holds deacon's orders, but he never could get a bishop to advance him to the priesthood, and as he has never submitted himself or his order to any supervision by his own or any other diocesan, the unfortunate Church of England, which has placed to her credit many eccentric characters, can scarcely be accounted answerable for this nondescript individual.

The Booth craze does not abate in interest. The subscriptions to the 'General's" scheme now amount to £90,000, on paper. Only about half this sum has actually been paid in. But while the General has been stumping the country, there has been trouble at head-quarters, and the man who, it is generally believed, first induced Mr. Booth to take up the social question, viz., Mr. "Commissioner" Smith has resigned, because, as he says, the money collected for the redemption of the "submerged tenth" is not kept distinct from the general fund of the Salvation Army, as was promised. General Booth, however, is not the man to be balked, and he will do without Mr. Smith. Criticism of the scheme, of the General, of his private and public life, of his family, of the Army, and all that pertains to it, has been most plentiful, until even a prebend of our own Church writes to the papers to cry "Enough," and to implore the carping critics to let the General alone, and watch him and his work closely, and see what he can and will do. That is good advice. At the same time, I am still of the same opinion that the General will never realize his plan as sketched in "In Darkest England." What he will do will be to set up a few night refuges and workshops (or city colonies) for those desirous of earning their food and lodging, as far as the money entrusted to him will go, and probably the experiment of a farm colony will be tried, to end (as I think) only in dismal failure. But beyond this, it is not not likely that anything will be done.

I notice that some of the American papers take it for granted that all that is stated in the General's book is gospel truth, but bad as is the condition of our lowest classes, it is erroneous to imagine that nothing has been done, or is doing by other bodies to effect their reclamation. Moreover, to allow such an impression to get abroad, as the General does in his book, by ignoring the work of others, is simply wicked. The public is carried away by the vigorous and emphatic pen of the General's "ghost," Mr. Stead, and readily gulps down all that is accredited to the Salvation Army and its work. But the Army will not stand the test of inquiry. It certainly attracts a certain class of young men and women of an emotional order, but they very rarely come from the London slums. Those who are able to speak with authority declare that the Army has practically no influence on what I may be pardoned for describing as the "gutter" classes. In the East End of London it is scarcely in evidence, whereas I can write, with no fear of contradiction, that the Church of England is doing, under God's blessing, a mighty work for the redemption of the poor creatures in those parts.

The Archbishop's judgment still occupies attention. The Archbishop himself has addressed his diocese on the subject, and so have also the Bishops of Carlisle and Ripon, all in different terms, but with the same refrain, viz, that lawfulness is one thing, and expediency another, deprecating any rash alterations in the conduct of the services of the Church in consequence of the judgment.

The Bishop of Gloucester and Bristol has also addressed a pastoral letter to his clergy on the same subject, giving similar advice as his right reverend brethren. His attitude towards the Archbishop's Court is more friendly than it was previous to the judgment. "It is," he says now, "to some of us the judgment of a court which we cannot regard, at any rate, for the purpose for which it was convened, as of due canonical authority; still, it is the voice of the Archbishop of the Province, with Bishops for his assessors. It is a spiritual court in the full sense of the word, and, as such, must be to all loyal Churchmen of an authority spiritually higher than that of any lay or mixed court that might hereafter be called together."

There are rumors now afloat that the Church Association will abandon their appeal to the Privy Council, owing to the weight of opinion in their own circles being against any further action in the matter. The Protestant Churchman's Alliance have just issued a report of the committee appointed to inquire into the judgment "with a view to further action, if necessary," but after a lengthy examination, there is no mention or suggestion of an appeal. I do not hear of many cases where the ritual has been made, either in an upward or downward direction, to accord with the Primate's rulings. But at one of the most notable of the Catholic churches in London, the vicar has announced his intention to "level down" in respect to the mixed chalice and the manual acts in the Prayer of Consecration. The church I refer to is that of All Saints', Margaret st., where the vicar is the Rev. W. Allen Whitworth. It is worth while noting the inconsistency of the Archbishop in his rulings on these two points. He is very emphatic in his declaration that every thing should be openly in the sight of the congregation with regard to the manual acts, but the mixture of the chalice is to be done secretly in the vestry.

Canon Gregory's appointment to the Deanery of St. Paul's is a just and deserving tribute to his work at the Cathedral and for the elementary education of the country. The traditions of Dean Church's rule will be fully maintained by his successor. To fill the stall thus vacated by Canon Gregory, the Rev. Professor G. F. Browne, of Cambridge, has been selected. In ecclesiastical circles he is not very well-known, and I hear that his preaching capacities are not of a great order.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

The annual meeting of the Northern Deanery was held in Emmanuel church, Rockford, on the 13th and 14th inst. Nearly all the members of the deanery, with the archdeacon of the diocese, the Rev. E. R. Bishop, were present. Dean Phillips, of the Southern Deanery, was also present, likewise Dean Royce of Beloit, and the Rev. Jas. Slidell of Janesville, both of the diocese of Milwaukee. The meeting was one of unusual interest. The addresses and papers were well prepared, and the services were well attended. The improvement in the church and the appointments of the services since the last meeting held there, were very gratifying. The rector and dean may feel truly encouraged in his work. The next meeting will be held at Freeport the 21st and 22nd of April.

CITY.—All Saints' church celebrated the feast of the Conversion of St. Paul by the introduction of a vested choir of 16 boys and 10 men. The choir was trained by Mr. S. Lloyd Wrightson, and reflected great credit upon the choirmaster. Mr. Wrightson received his musical education in the choir of St. Paul's, London, and had charge of a choir in Detroit before coming to Chicago. In the evening the service at All Saints' is to be choral throughout.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The church of the Heavenly Rest, the Rev. Dr. Parker, D.D., rector, is taking the necessary steps to secure property belonging to the estate of its late rector, the Rev. Dr. Howland, which adjoins the church on 45th st. The present church edifice is not only too small, but is closely surrounded by other buildings, rendering future opportunity for enlargement a very limited one. The purchase proposed would add lots having a frontage of 40 ft. and a depth of 100, and with a large house upon them, the whole valued at $60,000. It is contemplated utilizing the house as a joint rectory and parish building, and making an enlargement of the church which will increase the number of sittings and greatly add to the facilities of the now crowded Sunday school. A new entrance will also be provided for purposes of convenience and for greater safety in case of fire, the church having at present only one principal door.

Zion chapel under the charge of the Rev. Isaac C. Sturgis, has a very vigorous auxiliary in St. Cuthbert's Workingmen's Club The club has two apartments at 41st st., west of 8th ave., which it uses for a circulating library and free reading-room, and with accommodations for such as may seek lighter recreation in the shape of billiards, gymnasium exercise, and music. A small membership fee is charged, and this provides for most of the expenses, but parishioners of the parish of Zion and St. Timothy help out any deficit, and guarantee the maintenance in full efficiency. There are in all some 60 members on the rolls, and through the winter evenings the attendance always averages well. The club is especially valuable in keeping boys and young men off the streets and surrounding them with pleasant, wholesome influences. A chapter of St. Andrew's Brotherhood, with this as a centre, does much good work in the neighborhood. The club is more than an experiment, having been a feature of the operations of Zion chapel for some six years.

A course of readings in the works of Browning, has just been completed by Mrs. Harriet Otis Dellenbaugh, in the chapel of St. Bartholomew's church, for the benefit of All Saints' Convalescent Home, and other works of the Brotherhood of Nazareth. The financial result was very gratifying. The history and work of this Brotherhood has been fully told in these columns. According to the last annual report, $5,193.75 was contributed during the fiscal year to necessary expenses. There were 170 patients cared for during the year, and although these represented every nationality and every form of religious belief and non-belief, it is interesting to learn that 93 of the unfortunates were poor Churchmen. Effort is made in all proper ways to care for souls as well as bodies. The lease of the present building expires in May next, and it is greatly desired to secure a permanent property elsewhere, in order to place the good work on a stable and enduring foundation. A lady has generously offered to erect a house having beds for 25 patients, besides other necessary accommodations, on condition that land be secured for it. The work of the order has from the beginning advanced by the best of all methods, one good step at a time,

On the evening of Monday, Jan. 19th, the Rev. Dr. J. C. Eccleston lectured on the subject of "Egypt and Palestine." in the hall of St. Peter's church, W. 20th st. The lecture was finely illustrated with stereopticon slides.

A special service was held in the church of the Holy Communion, on the evening of Thursday, Jan. 22nd, in the interests of the Guild of St. Barnabas for Nurses. A sermon was preached by the Rev. Henry Lubeck, and a general reception in the adjoining house followed.

Dean Hoffman gave an "at home" last week at the deanery, No. 1 Chelsea Square, which was attended by the students of the General Theological Seminary, and many of the clergy.

The Rev. F. R. Graves has recently addressed several of the city congregations on the subject of the missionary work of the Church in China, its needs and opportunities, and has succeeded in stimulating considerable interest. The Rev. Thomas Boone, brother of the Missionary Bishop of Shanghai, is temporarily making his headquarters in the city.

One of the active charities of St. Andrew's church, Harlem, is St. Andrew's Infirmary for Women, established by the auxiliary brotherhood and guild of the parish, under the supervision of the Rev. Dr. Van De Water. It is located on 2nd ave., above 123rd st., and for two years has been doing a noble work in treating large numbers of worthy sick women who were unable to pay for medical care. It is entirely dependent upon the contributions of the charitable. Such an institution is much needed in the upper wards of the city, and an appeal has been made for a more commodious building, in order that the range of the work may be extended. Connected with the Infirmary is a Kindergarten school for the children of the poor, in charge of the brotherhood of the parish.

At 6 o'clock Sunday morning, Jan. 18th, the "Seamans' Bethel," or floating church, at Pier 39, East River, took fire. The structure is of wood, and probably caught from an over-heated flue. It is built upon the hull of what is said to have been the first steam ferry boat to ply between New York and Brooklyn. Services for seamen are regularly conducted by the Rev. Arthur H. Proffitt, and men of the sea from all over the world congregate there, it being one of the oldest and best known sailor's missions in the harbor of New York. A very prompt and energetic effort was made to save the building, and after a hole had been bored through the roof by the work of the flames, and the belfry had been partly destroyed, the fire was extinguished. But the damage

done by water was considerable. The property itself was not a valuable one, and the loss may not exceed $1,000. The work of the mission will be brought to a standstill temporarily.

A series of special preaching services are being held at All Angels' church. The sermons are delivered by the Rev. John Fulton, D.D., LL.D., on "The Christianity of common sense." The sittings are free at these services and the music congregational.

The Galilee Coffee Tavern and club recently opened under the auspices of Calvary parish, is reported to be doing well financially and otherwise. Under wise management it is hoped to make it completely self-supporting ere long. The building which has been rented for the purpose, is a four-story one. On the first floor is the coffee room, with comfortable seats for 100 persons, where substantial food and temperance drinks are furnished at a low price, a good meal being supplied for 12 cents. The second floor is given up to a workingman's social club. A reading room, billiards, pool tables, chess, checkers, and other similar attractions, in warm, well-lighted, homelike rooms, are at the disposal of all respectable workingmen. The third floor is to be reserved for another feature. This proposed addition is copied from an English institution, the "Oxford House" and "Toynbee Hall." Rooms will be occupied by educated young men of means, who will come to live and do personal work among the poor, rough class of the vicinity. The fourth floor is occupied by the steward's family. The sum of $3,000 has been raised by private subscription to equip the building, and to guarantee its expenses till it attains stability. It will be conducted on strict business principles.

The Guild of the Iron Cross held its annual meeting and festival in St. John's chapel of Trinity parish, on the evening of Septuagesima Sunday. On the Monday following, there was a solemn celebration of the Holy Eucharist in the chapel at 9 A. M., at which an address was delivered to the members of the guild, by the Rev. Father Field. A business meeting was held at 12 o'clock, and in the afternoon a session for the discussion of methods of work. The festival service proper was held in the evening, when a sermon was preached by the Rt. Rev. Dr. Talbot, Missionary Bishop of Wyoming and Idaho.

Bishop Potter made a visitation of Calvary church last Sunday afternoon, Jan. 25th, and held a special Confirmation service. At the free choral service in the evening, the preacher was the Rev. Dr. George Williamson Smith, president of Trinity College.

GENERAL THEOLOGICAL SEMINARY.—Since the Christmas vacation the Missionary Society has had the pleasure of listening to a stirring appeal for men from the Bishop of Nevada and Utah. He also gave a slight sketch of the work being done by those men who went out to his field from the seminary last year.

On Friday, Jan. 23d, the Fortnightly Club listened to a paper on "Purity," by Mr. E. J. Knight, of the senior class. It was one of the best papers yet read before the club and elicited much earnest and helpful discussion.

During Epiphany-tide the new green altar cloth has been used. It is a gem of art and was made at St. Mark's church, Phila. It is of brocaded silk and divided into three panels, the centre being filled with an exquisite *Agnus Dei* surrounded by a glory worked in gold thread and cloth-of-gold. In the centre of the side panels are raised medallions of crimson velvet, bearing the sacred monogram in gold and surrounded by arabesques and symbolical figures in gold. It is, perhaps, the most effective of all the beautiful altar cloths of the seminary. The veil, burse, and pulpit hangings of this set are not yet finished.

The Rev. Dr. Seabury, Professor of Ecclesiastical Polity and Canon Law, who has been quite ill, has recovered and is able to resume his duties.

An interesting movement is on foot to send a delegation of theological students to the colleges, to present the claims of the sacred ministry to the attention of college men, with a view to enlisting a larger recognition of such claims on the part of those selecting their life tasks. As the plea will be addressed by students to students it is sure of a hearing.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The annual meeting of the American Church Sunday School Institute was held in St. Ann's church, last Thursday evening. Bishop Littlejohn presided, and welcomed the Institute to the diocese of Long Island. The annual report was read by the Ven. Francis J. C. Moran, B.D., Archdeacon of Annapolis, diocese of Maryland, and gave evidence that much progress had been made during the year. Mr. George C. Thomas, of Philadelphia, chairman of the Executive Board, was expected to follow in an address on the "Work of the Institute," but his place was supplied by the Rev. Herman L. Duhring, who stated that the branch of the institute in that city comprised 160 schools, 3,200 teachers, and 42,000 scholars. The strength of the entire work in this country he estimated at 113,000 schools, with 1,200,000 teachers and 9,200,000 scholars. His deduction was that the Sunday school, therefore, represents a mighty force, and that such being a fact, it was well that the institute should labor to perfect methods, and in all possible ways endeavor to advance the cause. In conclusion, he said that the work of the institute had already brought about more thorough effort, more practical instruction, greater harmony between officers and teachers and the rectors, and a better realization of the truth that the Sunday school is a handmaid of the church. After a hymn, Miss Eleanor J. Keller, superintendent of St. George's primary school, New York, read an interesting paper regarding "Primary Institutions." This was followed by an address on "The Spiritual Work of the Sunday School Teacher," by the Rev. P. Pascal Harrower. The exercises concluded with the asking and answering of questions related to practical experience in Sunday school administration and teaching.

For nearly a year past, the Willing Circle of the Sunday school of St. Ann's parish, have been making effort to raise funds for a bell for the mission church of the Holy Comforter, in memorial of the late Rev. Dr. Noah Hunt Schenck, rector of St. Ann's. The bell has now been secured and placed in position, and members of the circle assisted at its first ringing.

The Rev. Ralph Wood Kenyon, the new assistant minister of St. Ann's church, was formerly rector of the church of the Holy Sepulchre, New York, and returned not long since from a sojourn of some months in Europe. He has long been actively associated with St. Andrew's Brotherhood, and is a member of the Brooklyn local council. At St. Ann's he has entered with vigor on his new duties, and has been assigned to the care of the portion of the city in which the parish church was formerly located, but which is now crowded with a population of the poor.

The Rev. Dr. A. A. Morrison, rector of St. Matthew's church, who has been very ill at Omaha, has sufficiently recovered to return to his home, and is once more among his parishioners. Though as yet unable to resume active duty, he is making favorable progress towards entire restoration to health.

The feast of the Conversion of St. Paul, was commemorated at St. Paul's church, the Rev. John D. Skene, rector, as the name day of the parish. The annual festival of the vested choir was held in the evening with choral Vespers, and the singing of special anthems. In years past St. Paul's parish festival has attracted wide and deserved attention from lovers of the higher class of ecclesiastical music in Brooklyn, and the choir enjoys the distinction of being the first vested one in the city. The musical numbers at the festival just held, included compositions of Stainer, Mozart, and Mendelssohn. The preacher was the Rev. Geo M. Christian, rector of Grace church, Newark.

SEAFORD.—Ground has been broken and foundations begun for a new church edifice. The work is under the care of the Rev. Wm. Wiley, rector of Grace church, Massapequa, and is to be rapidly pushed forward. The plans contemplate a building of Churchly and tasteful design.

SAG HARBOR.—The sum of $850, almost half of the indebtedness of Christ church, was paid off last week. The Rev. J. H. Young who recently officiated there, accomplished much good in stirring the congregation to more active work.

NORTHPORT.—The Rev. Mr. Flagg, who has taken charge of Trinity church, will shortly take up his abode in the village, and give himself to the work. It is contemplated having the church consecrated during the coming summer.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

BISHOP GILBERT'S VISITATIONS.

MARCH.

1. Minneapolis: 10:30 A.M., Holy Trinity; 3:30 P.M., St. Matthew's; 7:30 P.M., St. John's.
2. 7:30 P.M., North Branch.
3. 4:00 " Goose Creek; 7:30 P. M., Rush City.
6. 7:30 " Basswood Grove.
7. " " Point Douglas.
8. 10:30 A.M., Hastings; 7:30 P. M., Ascension, St. Paul.
10. 7:30 P.M., Anoka.
11. " " Royalton.
12. " " Little Falls.
15. " " Brainerd.
15. Duluth: 10:30 A.M., St. Paul's; 3:30 P.M., Holy Spirit; 7:30 P.M., Holy Apostles.
17. 7:30 P.M., Tower. 18. 7:30 P.M., Elk River.
19. " " Becker.
20. " " Fridley Park.
22. Minneapolis: 10:30 A. M., Gethsemane: 3:30 P M, All Saints'; 7:30 P.M., St. Paul, Christ.
23. 7:30 P.M., St. Matthew's, St. Paul.
24. 7:30 P. M., St. Stephen's. " "
25. " " St. Mary's. " "
26. " " Trinity. " "
27. " " St. James'. " "
28 " " Messiah. " "
29. Stillwater, Christ, 10:30 A. M.; Penitentiary, 3:30 P. M.: Ascension, 7:30 P. M.
31. 7:30 P. M., Benson.

APRIL.

1. 7:30 P.M., Wilmar.
2. " " Litchfield.
3. " " Howard Lake.
5. 10:30 A M., Cathedral, Faribault: 3:30 P. M., Morristown: 7:30 P.M., Waterville.
6. 7:30 P.M., Northfield.
7. " " Canon Falls.
8. " " Belle Creek.
9. " " Zumbrota.
10. " " Pine Island.
12. St. Paul: 10:30 A.M., St. John's; 3:30 P.M., Good Shepherd; 7:30 P.M., St. Paul's.
13. 3:30 P.M., Brownsville; 7:30 P.M., Caledonia.
14. " " Dakota; " " Dresbach.
15. 7:30 " St. Charles. 16. 7:30 P.M., Lake City
17. " " Wabasha.
19. 10:30 A.M., Red Wing; 7:30 P.M., Winona.
21. 7:30 P.M., Albert Lea.
22. " " Wells.
23. " " Fairmont.
24. " " Blue Earth.
26. Minneapolis: 10:30 A.M., St. Paul's; 4:00 P.M., St. Mark's; 7:30 P.M., Grace.
27. 7:30 P.M., Shakopee.
28. " " White Bear.
29. " " St. Peter's, St. Paul.

MAY.

9. 7:30 P.M., Belle Plaine.
10. 10:30 A.M., Mankato; 7:30 P.M., Lake Crystal.
11. 7:30 P.M., St. Peter.
12. " " Le Sueur.
13. " " Henderson.
15. " " Oak Valley.
16. " " Fergus Falls.
17. 10:30 A.M., Alexandria; 4:00 P.M., Reno; 7:30 P.M., Glenwood.
18. 7:30 P.M., Gray's Prairie.
19. " " Sauk Centre.
20. " " Melrose.
22. " " Paynesville.
24. 10:30 A.M., Rochester; 7:30 P.M., Chatfield.
25. 7:30 P.M., Rushford.
26. " " Houston.
28. 3:30 " St. Andrew's, Minneapolis.

JUNE.

3. Faribault. Annual Council.

The Holy Communion will be celebrated in all stations and parishes where no priest is in charge. All offerings at visitations are for Special Needs Fund. Will the clergy see to it that every church receiving missionary aid has ready before my visitation a written statement of its financial condition, which statement is to be handed to me after the service. I also specially request that the parish register be submitted to me for inspection in all parishes and missionary stations.

Visitations will be made after the Annual Council to Sleepy Eye, Redwood Falls, Beaver Falls, Good Thunder's, Marshall, Island Lake, Lake Benton Minnetonka, Excelsior, Chanhassan, Longworth's Cordova, and Le Sueur Centre.

The Rev. Wm. Wilkinson, rector of St. Andrew's church, Minneapolis, has been elected chaplain of the House of Representatives, by a vote of 61 to 55. This is the first time in the 16 years last past, that a clergyman of the Church has in either House or Senate, been chaplain.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Rev. Isaac Barr has resigned St. Paul's parish, Saginaw, to engage in the work of a general missionary for the Saginaw Valley. He has received his appointment from the Bishop as such. There is great need that this large field be thoroughly worked. Mr. Barr's resignation takes effect at Easter. The Church in the Saginaw Valley has now a clericus, a Sunday School Institute, and a vested choir guild.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The quarterly meeting of the diocesan branch of the Woman's Auxiliary was held in St. Andrew's church, Wilmington, on Thursday, Jan. 8th. About 100 delegates were in attendance. After the business meeting, an address of special interest was made by the Rev. Dr. Vibbert of St. Peter's church, Philadelphia. The annual meeting of the Junior Auxiliary will be held in St. Andrew's church, Wilmington, on Jan. 31st, when Bishop Talbot will be present, and make an address.

The Bishop and Mrs. Coleman entertained the deaf-mutes of the city at Bishopstead, on Thursday evening, Jan. 8th. Every effort was made to give them an enjoyable evening. Refreshments were served, after which a brief service was said in the chapel, which was interpreted to the mutes by the Rev. J. M. Koehler, general missionary, himself a deaf-mute. Efforts are being made by him to organize a guild for his people.

The Clerical Brotherhood met in monthly session at Bishopstead, on Tuesday, Jan. 13th. After the usual office in the chapel, the postponed subject, "Religious Co-operation," was opened with a very able paper by the Rev. J. Karcher, followed by an interesting discussion. The Brotherhood asked the Bishop to arrange for a Retreat for the clergy, if possible, on Feb. 9th and 10th.

The Parish House of St. Thomas', Newark, was opened with a service of benediction by the Bishop, assisted by the Rev. Messrs. Murray, Littell, D. D., Henry, Dunlap, Howard, Lightner, Hammond, Bond, Braddon, and Schouler. The rector and parish are to be congratulated on this new addition to the machinery of the parish. The building is of frame, the exterior being shingled in California red cedar. It is 125x40 ft., divided into two large rooms, with smaller ones for a Sunday school library of 600 volumes, and for fuel. It is lighted throughout by electricity. The interior is plastered, and colored a terra cotta tint, with a plain wood finish to the woodwork. It is furnished with chairs, organ, pictures, etc. The whole cost will be about $1,500, and, with the exception of a small balance, which has been provided for, the entire amount has been paid within two years. The architect who prepared the plans for the building is Mr. Hurd, of Boston, Mass.

The second Sunday in Christmas-tide brought to St. Mary's mission, Bridgeville, the first celebration of the Holy Eucharist ever in the town, as First Communion for nine persons (4 women, 2 boys, 3 men) confirmed on the third Sunday in Advent. One of those had seen a Celebration but once, and three others had never had that privilege. One person at this early Celebration had not been to Holy Communion for over 12 years, another had been deprived of it for three years. The service was held in

the mean little hall, where they have had Evening Prayer semi-monthly for twenty months, and a small but first-rate Sunday school for 16 months. The building of a chapel (a memorial to the late Bishop Lee), anticipated for last fall, was deferred to spring, when, D. V., it will be commenced.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

WATERTOWN.—The inaugural service of the new Grace church was held January 13th. To the processional, hymn "The Church's one foundation is Jesus Christ her Lord," the clergy marched up to the main aisle and took their places in the chancel. The music was rendered with fine effect under the direction of Mr. Charles H. Remington. Evening Prayer was read by the Rev. Messrs. J. Winslow, E. R. Earle, F. P. Winne, and W. G. Dean. The rector, the Rev. J. F. Nichols, said that he congratulated his faithful people upon their untiring and self-sacrificing labors which had produced so beautiful a temple for the worship of God. This was the people's church. The people built it; it did not come into existence through the work of the minister or of any other one man, 75 per cent of the subscribers to the building fund were what we call working people, and many whose money contributions were necessarily small, had given services that money cannot buy. It was a church by the people and for the people. After choir and congregation had sung the hymn, "Glorious things of Thee are spoken," the Rev. Chas. R. Baker, of Brooklyn preached an extempore sermon which worthily inaugurated the handsome memorial pulpit. The various services extended over three days, closing with the address of the Rev. Father Huntington on Thursday night.

Grace church is built in a combination of different styles of architecture, harmoniously blended, and in which the Romanesque prevails. Its seating capacity is about 550. The interior of the church shows a novel and successful experiment in the economizing of space; the nave which extends the whole length of the church, can be shortened over one-third, as occasion may require, by the use of folding doors, which, when not in use, are concealed. Thus for week-day services, for Sunday school work, and for meetings of various societies and guilds of the parish nearly one-half of the building is available without heating or lighting the other half. The exterior walls of the church are built of Gouverneur marble, and the interior is finished in oak. The architects were L. B. Valk & Son, of New York. The reredos of richly carved oak, enclosing mural paintings of adoring angels, was erected by Mrs. George A. Bagley in memory of her deceased parents, A. W. and Pauline S. Clark. The altar rail of oak, with standards of brass, presented by Miss Anna Blood, in memory of her parents, Joel and Susan Blood. The pulpit was presented by Mrs. H. Mather, in memory of her husband, John Cotton Mather. Two hymn tablets of carved oak, one presented by Mrs. Ward Hubbard, the other by Mrs. Mary H. Morse, in memory of her husband. Brass alms receiving basin, presented by Mr. and Mrs. E. Gautier Ferren. The handsomely embroidered altar cloths and hangings were presented by Mrs. Geo. C. Sherman.

On the walls near baptistry and choir respectively are two very artistic and beautifully executed bas-reliefs choir of angels, reproductions of Lucco del Robbia's famous Florentine work, and presented by Mrs. Geo. H. Sherman, in memory of Sylvia W. Boyer and Frederick H. Boyer. The stalls and prayer desk in carved oak are the gift of John H. Guile, Esq., of New York, a former parishioner. All of the furniture is from the establishment of J. & R. Lamb of N. Y. Mrs Levi H. Brown presented the priest's chair; Mrs. A. D. Remington gave the bishop's chair and the baptismal font cover. The credence table is the gift of Mrs. James F. Starbuck. The Sunday school contributed the Communion service of flagon, chalice, and paten; and the magnificent altar of oak, handsomely carved and rich in symbolic designs; they ave also contributed toward the cost of several windows. From Miss Hubbard's Bible class comes the splendidly executed eagle lectern of brass, and from Mrs. Robinson's Bible class the handsomely carved alms plates. The Woman's Guild have made a noble contribution, for to them are to be credited the pews, cushions, and carpets.

The Woman's Auxiliary for this district held their annual meeting in Grace church, during the special services. The year's work showed 14 senior and 8 junior branches; value of boxes sent $816.30; gifts in money $234.39; total $1,050.69. A luncheon was served at Mrs. Remington's residence, and in the afternoon an address was given by Miss Julia C. Emery.

The convocation of the 1st missionary district also held its session, the Rev. W. T. Gibson, D. D. of Utica, preaching the sermon. The subject for discussion was "The Church in Relation to the Labor Question." At the missionary meeting addresses were delivered by the Rev. Messrs. Karl Swartz, J. B Nichols, and R. A. Olin, on the divine character of the Church.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

The Rev. John Wilkinson has accepted a call to St. Mark's memorial church, St. Louis, and enters upon his duties there on Sexagesima Sunday. Mr. Wilkinson has been for several years rector of Grace church, Galesburg, and secretary of the Standing Committee. He has several times represented the diocese in the General Convention. He leaves a prosperous, united, and growing parish, amid the regrets of the whole diocese.

KNOXVILLE.—St. Mary's re-opened after the holidays with full numbers. At. St. Alban's every cadet returned, and several new ones were enrolled. This opening year, we understand, has been most satisfactory and encouraging.

St. Mary's and St. Alban's schools recently enjoyed a visit and a lecture from the Rev. Chas. R Hodge. The subject of the lecture was "Expression in Music," and it was happily illustrated both vocally and with the piano. How utterly unmatched words and music may be, was shown from "Gospel Hymns;" the music of some, the speaker said, appealed to the heels and not to the heart. At the same time very high praise was given to "Hutchins' Hymnal" for the admirable adaptation of the music to the sentiments of the hymns. The songs sung by Mr. Hodge were enthusiastically applauded, and the entire lecture was highly appreciated.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The Northern Convocation of Iowa assembled in St. Andrew's church, Waverly, on Tuesday, Jan. 13th. All the clergy were present, with only one exception, together with the Bishop. The sermon on Tuesday evening was by the Rev. W. B. Walker of Dubuque, and at the Celebration on Wednesday morning, by the Rev. I. McElroy, general missionary. In the afternoon, the discussion of the question: "How shall we hold the young—from 12 to 18 years of age—in the Church," was opened by the Rev. A. Wetherbee, all of the clergy participating. On Wednesday evening there was a gathering of the Missionary Host. This host is composed largely of Sunday school children and teachers, and is designed to increase the missionary work of the diocese. The first parish to organize the Sunday School Missionary Host in Iowa, was St. Andrew's, Waverly, which now numbers some 200 members, each of whom pays five cents a month and wears the Host badge or button. St. John's, Dubuque, has about the same number. Addresses were made by the Bishop and all the clergy present. The Bishop expressed the earnest hope that soon all the Sunday schools in the diocese would be enrolled in the Missionary Host. A retreat for the clergy is appointed to be held in St. John's, Dubuque, commencing on Wednesday morning, Feb. 4th.

On the 2nd Sunday after Epiphany the Bishop spent the day in Muscatine. He celebrated the Holy Communion at the usual hour, 7:45, assisted by the rector, the Rev. E. C. Paget, the little band at this the highest Christian service is *D. g.*, gradually increasing. The Bishop preached in the morning, and confirmed one who had been ready and desirous of Confirmation. In the afternoon he visited All Saints' mission church, which was thronged, and baptized five children. In the evening, Bishop Perry delivered a masterly address on the "History and Teaching of the Church." The Bishop will make his regular visitation for Confirmation about the third week in March.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

BELOIT.—The Mission, just concluded at St. Paul's church, conducted by Archdeacon Webber, has left a great impression upon the community. Each day began with the Holy Communion at 9 o'clock, except on Wednesday and Friday, when it was at 7:30, and was accompanied by an address on Early and Fasting Communion, and kindred topics. During the week, the Archdeacon took occasion to explain the Holy Communion in its several aspects, and each evening gave a Mission address to a crowded congregation. Toward the latter days, the church could hardly be entered, for the crowds. On Sunday afternoon, the Archdeacon spoke to men only at the Opera House, which was filled, and on Friday he addressed 1,000 children in the church. The Archdeacon wore the Eucharistic vestments at each Celebration, and a set will be presented to the rector, the Rev. Dr. Royce, by the ladies of the parish, at the approaching semi-centennial. The addresses were pregnant with Church teaching and awoke the people of the parish as nothing had done before. As a result of the Mission, there are to be weekly early Celebrations and two week-day services each week.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

The consecration of the Rev. Henry Melville Jackson, formerly rector of Grace church, Richmond, Va., to the Assistant Episcopate of the diocese of Alabama, took place in St. Paul's church, Selma, on Wednesday, Jan. 21st. The Rt. Rev. R. H. Wilmer, of Alabama, officiated as Consecrator, assisted by Bishop Peterkin, of West Virginia; Randolph, Assistant Bishop of Virginia; Howe, of South Carolina; and Thompson, of Mississippi. The solemn services began at 10:30, the bishops and clergy proceeding to the chancel singing for the processional "The Son of God goes forth to war." Morning Prayer was said by the Rev. Mr. Capers, of South Carolina, and the Lessons read by the Rev. W. A. Stickney. Bishop Peterkin read the Ante-Communion service with Bishop Thompson as Gospeller, and Bishop Randolph preached the sermon, which was a powerful one, from I. Cor. i: 1. The Rev. Messrs. Lancaster and Barnwell attended the candidate; the Rev. R. H. Cobbs, D.D., secretary of the Council, read the certificate of election; the Rev. Dr. J. L Tucker, president of the Standing Committee, read the certificate of consent by the majority of the dioceses; the Rev. Dr. Stringfellow, archdeacon of the diocese, read the consent of the bishops and the Order for Consecration from the presiding Bishop of the United States, and the Bishop-elect made his declaration of conformity. The Litany was then said by the Rev. P. H. Fitts, and the ceremony proceeded in the regular manner to the close, Bishop Wilmer acting as Celebrant of the Holy Eucharist. The day was dark and threatening but the attendance at the services was very large, many prominent Church people from all parts of the diocese being present. Sixteen of the diocesan clergy were present, most of the others being detained at home by attacks of *La grippe*, which is quite prevalent in the State. A number of clergy from other dioceses were in the chancel.

Bishop Wilmer has assigned the northern portion of the State to his assistant for his territory, and Bishop Jackson has already gone to work with a vigor that promises telling results. Mrs. Jackson was unable to be present at the Consecration owing to the severe illness of one of the children, but will probably come on to Alabama as soon as the new Bishop decides upon a place for his home.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

Bishop Clark, of Rhode Island, held the annual visitations of the three parishes of Roslindale, Oakdale and Dedham, at St. Paul's church, Dedham, on Wednesday evening, Jan. 14th. Seven candidates were presented by the rector of the parish, the Rev. Dr. Starr, and four by the Rev. Mr. Cheney, of Oakdale. The rectors of Jamaica Plain and Roslindale were also present and took part in the service with the other clergy. The vested choir of the parish was augmented by ten choristers from St. John's church, Jamaica Plain. The service was fully choral and the music was admirably rendered. The Bishop preached with remarkable fervor for a man of his years, and his address to the candidates was most feeling.

BOSTON.—The Church Home for orphans and destitute children has received a legacy of $5,000 from the late Mrs. Walter Baker, of Dorchester.

Bishop Grafton, of Fond du Lac, preached Monday evening, Jan. 19th, at the church of the Advent, before the Massachusetts Church Union, an organization of clergy and laity belonging to the diocese. In his sermon, reference was made to the three distinct relations with God: one in nature, one in grace, and one in glory. The presence of God in the Church does not depend upon our faith in Him, but by His power.

CAMBRIDGE.—St. Peter's church, under the active guidance of its new rector, the Rev. Charles H. Perry, has now six societies and guilds, and the interest in these is thoroughly awakened by the objects which the rector has put before every one of them.

HOLYOKE.—While the sexton of St. Paul's church was removing the Christmas decorations, a heavy pendant of evergreen fell upon the gas jet and set fire to the edifice, damaging it to the extent of $2,500. The insurance will cover the loss.

LYNN.—The funeral of E. K. Weston, the late organist of St. Stephen's church, whose sudden death is greatly lamented in musical and Church circles, took place Wednesday afternoon, Jan. 21. The Rev. J. H. Van Buren, the rector of the parish, read the service, and the vested choir, which Mr. Weston had so successfully managed for many years, sang the hymns and chant. The remains were taken to Salem.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

CHATTANOOGA.—A large and influential meeting of ladies residing east of the city limits, was held Jan. 12th, at the residence of Mrs. S. H. Ferguson, in Highland Park, for the purpose of establishing another guild of women for Church work in that portion of the parish of Chattanooga. The rector submitted a draft constitution, which was approved and adopted. The ladies present then proceeded to elect the officers of the new guild. Thus has been successfully inaugurated the Guild of St. Mary, Highland Park, and, like the Guild of St. Margaret, established some years ago for ladies south of Montgomery ave., the new society will comprise both married and unmarried women, a plan which has been found to work well in the Guild of St. Margaret. There are now five guilds of ladies at work in the parish, and the Guild of St. Anne, in connection with St. James' mission, Hill City, will be organized during the coming week, making a sixth society. There are also five Sunday schools in the parish, viz.: St. Paul's, St. John's, Grace, St. Mary's, and St. James'. The energies of the rector and assistant-rector, the Rev. Messrs. G. W. Dumbell and J. H. Blacklock, are taxed to the uttermost, and there ought to be a larger staff of clergy. Valuable aid is, however, given by lay readers, and by the Brotherhood of St. Andrew.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

RUTHERFORD.—Grace church has been enlarged, and will be re-opened on Thursday, Feb. 5th. Celebration at 11 A. M., the Bishop being Celebrant. The Rev. Elliott Thomson, who preached the sermon at the opening of the present building 18 years ago, will preach. At 3:30 P. M., the regular business meeting of the archdeaconry of Jersey City will be held.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

WINTER PARK.—Christmas Eve was a most joyful event for the Sunday school and the congregation of All Saints' church. Mrs. W. C. Comstock provided the children with their first Christmas tree and liberally presented each child with presents as beautiful as they were acceptable. The appropriate services and the unconcealed happiness of the children were enjoyed by a large congregation. The church was very tastefully trimmed under the direction of Mr. W. R. Smith. The services on the Nativity bestowed comfort and blessing upon those who adored Him who was "born a King." For some time past, All Saints' church has been burdened with a heavy debt. Last November Mr. W. C. Co stock of Chicago, in addition to what he had previously done, generously contributed $600, and very recently Col. Peckham kindly canceled the remainder of the debt, which amounted to over $700. The church is now free, and this is a bright turning point in the life and history of this mission which was established about six years ago by the late Canon Street of Chicago. The Bishop, the priest, and the people, thank God heartily for the good examples of these generous men, who have the desire as well as the means to adorn the beautiful church and to release it from debt. Bishop Weed has appointed Feb. 6th, for his visitation to this church to administer the apostolic rite of Confirmation.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

PROCTORSVILLE. — Gethsemane church was consecrated by the Bishop on Thursday, Dec. 4th, 1890. The instrument of donation was read by the Rev. Mr. Atwell, and the sentence of consecration by the Rev. Mr. Ockford, missionary in charge. The sermon was preached by the Rev. Mr. Sanford. Two were confirmed and the Holy Communion celebrated on this occasion. The church with a seating capacity of 150, was erected at an expense of $2,000, exclusive of furniture, contributed by members of the mission and residents in the village, largely assisted by summer residents and friends formerly residing in this village. The chancel furniture was an individual gift; the ornaments of the altar, cross, vases, and candlesticks, memorial gifts. The lot on which the church is built was left by will by Miss Sallie Parker, who for 40 years, living in a village where there was no church and having only occasional Church privileges, cherished the plan of leaving this lot for the erection of a church. Occasional Church services had been held in former years, but in the summer of 1885, regular services began to be held in a small building 14x21, which with the help of friends, Miss Parker had arranged for the purpose. Interest was awakened, so that in 1886 steps were taken towards the erection of a church building. In the fall of 1886, Miss Parker entered into rest, having, the the last years of her life, the regular ministrations of the Church she loved. Owing to certain legal questions regarding the property left the church, there were delays in carrying out the purpose of building an edifice, but the work was actually begun Sept. 1st, 1890. and consecration of the church on Dec. 4th, was a day of great gladness to the little band of devoted Church people. Since the missionary, the Rev. T. S. Ockford, began regular services at this point there have been Baptisms—infants 12 adults, 9; Confirmations 18.

RUTLAND.—Trinity church, the Rev. Charles Martin Niles, M. A., rector, received Benediction at the hands of the Bishop of Albany, officiating at the request of the Bishop of the diocese, Jan. 22d. The church has been reconstructed in many important features, including the erection of sacristy, choir, vestry, and cloister, placing of copper crosses on all towers and roof, removal of organ to side of choir in chancel, oak wainscotting of sanctuary, and oak choir stalls, marble tiling of chancel and vestibule, and memorial marble altar and retable to Bishop Hopkins, memorial brass pulpit and screen, the Rev. Dr. Howard, brass lectern and screen, the Rev. Mr. Buckingham. The church has also received many beautiful gifts and memorials, among them: marble font and baptistry, brass altar candlesticks, brass sanctuary corona, brass font ewer and shelf, stained windows, etc. The services included choral High Celebration, with Bishop Doane as preacher, and choral Evensong at 7:30 o'clock. A vested choir of men and boys has been adopted, and thus another New England parish steps into Churchly line.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

BISHOP'S APPOINTMENTS.

God willing, I purpose making my ninth annual visitation of the diocese somewhat in the following order. Arrangements have been much complicated this year by the early occurrence of Easter and by visitations which it seemed right, and which I am glad, to make in behalf of the Bishop and diocese of Southern Ohio.

CORTLANDT WHITEHEAD.

FEBRUARY.

1. Trinity, Washington; Mission at Canonsburg.
2. Church Home, Pittsburgh.
3. House of Bishops, New York.
4. Ex. Com. Board of Missions; Southern Convocation, Calvary, Pittsburgh.
5. Quiet Day for women, Trinity, Pittsburgh.
6. Quiet Day for clergy, Ascension, Shady Side.
8. Trinity, New Castle.

9-19. Visitations in Southern Ohio.

22. Calvary, Pittsburgh; St. Martin's, Knoxville; Laymen's League, Anniversary.
24. Laymen's League, annual meeting; All Saints', Braddock.
27. St. Bartholomew's, Scottdale.

MARCH.

1. Trinity, New Haven; St. John's, Dunbar; St. Peter's, Uniontown.

5-11. Visitations in Southern Ohio.

15. Christ church, Meadville.
17. Trinity, Conneautville; Grace, Miles Grove.
18. Holy Cross, North East.
19. St. Peter's, Waterford; St. Matthew's, Union City.

20-22. Parishes in Erie.

23. Emmanuel, Corry.
24. St. Saviour's, Youngsville; Trinity, Warren.
25. St. Luke's, Kinzua; Christ church, Tidioute.
26. Christ church, Oil City.
27. St. James', Titusville; Calvary, Townville.
29. Pittsburgh: St. Luke's; St. James'; Ascension.
30. St. Paul's, Monongahela.
31. Christ church, Brownsville.

APRIL.

1. St. Matthew's, Homestead.
3. Nativity, Crafton.
5. Trinity, Pittsburgh; Emmanuel, Allegheny.
10. Atonement, Mansfield.
12. Pittsburgh: St. Peter's; St. Andrew's; Grace.
17. St. George's, Irwin.
19. Good Shepherd, Pittsburgh; St. Stephen's, McKeesport.
24. Intercessor, Sugar Hill.
26. Our Saviour, Du Bois.
27. Holy Spirit, Reynoldsville.
28. Trinity, Brookville.
29. Redeemer, Fairmount.
30. St. Mary's, Redbank; Holy Communion, Lawsonham.

MAY.

1. St. Peter's, Butler.
3. St. John's, Franklin; Our Father, Foxburg.
4. Trinity, Freeport; Holy Innocents', Leechburg.
7. Trinity, Rochester; Christ, New Brighton.
10. Christ church, Allegheny; St. Stephen's, Sewickley.
17. St. Thomas', Verona; Church Home, Anniversary.
24. St. Mary's, Beaver Falls; St. Paul's, Fairview; St. Luke's, Georgetown.
31. St. Mark's, Johnstown, consecration.

JUNE.

7. St. Michael's, Wayne; St. Thomas', Smicksburg; St. Paul's, Kittanning.
10. Annual Convention, Kittanning.

CITY.—The Rev. Mr. Cameron, rector of St. Mark's church, South Side, has resigned his parish, to accept the position of assistant of the church of the Evangelist, Philadelphia, the Rev. Mr. Percival, rector. He leaves for his new work March 1st. Mr Cameron has been about six years at St. Mark's, during which time he has done a great work for Christ and the Church. When he came, the parish had but a name to live. Now there is a repaired and beautiful church, a vested choir, a beautiful service, a large and well-appointed guild house where by ministering to men's bodies the Church has been enabled to reach many souls, a parish well organized for work, and a united and devout congregation. May God grant to this parish one like-minded in all things to carry on the work so well begun.

In the Laymen's League, the Rev. Mr. Wightman has become director or executive, and the Rev. A. D. Brown, lately ordained to the priesthood, has become chaplain. Work is being pushed forward vigorously at Woods Run, Chartiers, Temperanceville, Knoxville, and Sharpsburg, and also in the colored mission of St. Cyprian. At St. Martin's, Knoxville, a vigorous effort is being made to buy a site and build a chapel.

The church of the Epiphany, Bellevue, celebrated its second anniversary upon the Feast of the Epiphany. At the festal Evensong, which was well attended, the Rev. Mr. Hodges, of Calvary church, was the preacher, and gave a thoughtful, bright sermon upon "the grace of recognition," his text being, "We have seen His star in the East and are come to worship Him."

The Rev. W. C. Rodgers of St. Stephen's church, Wilkinsburg, has resigned his charge, to go into effect upon the Feast of the Purification. He has accepted the position of dean of Trinity cathedral, Little Rock, Arkansas.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

The winter session of the Reading Archdeaconry was held in Trinity church, Easton, on Jan. 12th and 13th. On Monday evening there was a discussion on the subject of "Public Worship," as follows: "Its purpose," by the Rev. L. R. Dalrymple: "Its proper frequency," by the Rev Marcus A. Tolman; "Its essential parts," by the Rev. C. K. Nelson. On Tuesday morning there was a celebration of the Holy Communion, with Bishop Rulison as celebrant, assisted by Archdeacon Powers and the Rev. E. J. Roke. The sermon was preached by the Rev. E. E. Worcester, Ph. D., chaplain of Lehigh University. His subject was "The Book of Ecclesiastes." At the evening service there was discussion of the petition in the Lord's Prayer: "Thy Kingdom Come;" the Rev. E. J. Roke spoke on "Where is this Kingdom?" the Rev. F. H. Post considered "What is our relation thereto?"; and the Very Rev. Jas. F. Powers made a forcible address on "What will constitute an answer to the petition?" The business meetings were occupied with matters purely local, in regard to missionary work, and funds necessary thereto.

Bishop Howe has been quite ill for some weeks past, but is now recuperating quite rapidly.

Every effort is being made to secure funds for the new St. Luke's church, Reading. We hope that effort will bring a generous response.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

For 15 years the Rev. R. G. Hamilton has labored in this diocese, at Schaghticoke, Troy, and Canton, from which he has now removed to Edwardsville, Ill., diocese of Springfield. The latter gains by Albany's loss. He is an earnest, loyal Churchman, who has enjoyed the friendship and confidence of his brethren. For several years he was secretary of the convocation of Troy, and was most efficient in that office.

ESSEX.—The Rev. William N. Irish, rector of St. John's church, during the season of Advent preached a series of sermons on the first Lessons for each Sunday. These sermons were partly expository, showing Advent warnings and the Messianic predictions. No special texts were selected, but the aim and scope of each chapter were given. A new departure in the way of instruction for Advent was also given each Sunday. The Church catechism by question and answer was fully explained, and gave great satisfaction. It is something to say that the services at St. John's are more largely attended than at the other places of worship in the village.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

The new parish at Fostoria has secured the services of Mr. D. F. Davies, late a Congregationalist minister.

A meeting of the North-west Convocation was held Jan. 14th, at Findlay, where the Rev. A. C. McCabe, Ph. D., is rector. Twelve of the clergy were in attendance, and three services were held besides the business meeting. The Bishop preached on Wednesday evening on "The boyhood and home discipline of Christ; words for the time on Christian nurture," a sermon that went to the heart of all parents and teachers in the crowded congregation. Dean Howell preached on Thursday A. M., after the early Communion, on "The life-long war between the flesh and the Spirit," a searching uplifting plea for earnestness and bravery in the terrible struggle. In the afternoon of Thursday, missionary reports were given, and the nomination of a general missionary for this convocation was endorsed. In the evening of the same day, was held a short service, followed by an able paper, written by the Rev. A. L Frazier of Lima, and read in his absence by the Rev. J. G. Shackelford of Fremont. The Rev. W. N. Brown read the closing papers, his report of mission work centering in Galion. He is holding services in the counties of Crawford, Wyandot, Hardin, Union, Morrow, Ashland, and Richland. In five of these there are no other Church services. The field affords 12 points where the services are held at regular intervals, and to go these rounds once requires 400 miles of travel. During the last three months, with the assistance of the Rev. D. F. Davies, there were held in this extensive circuit 76 services. Missions have been organized at Cardington, Crestline, Shelby, Bucyrus, and Upper Sandusky. Another will soon be organized at Mt. Gilead; 40 have been baptized and 95 confirmed, and some 25 have been reclaimed for the Church. A small Sunday school has been started at Cardington. Building funds have been raised from $300 to $15,000, at Cardington, Shelby, and Upper Sandusky. A lot has been pledged at Mt. Gilead. Lately a contract has been let to build in Upper Sandusky a chapel worth $2,000, and the building is enclosed.

At Findlay services were held in a comfortable building, formerly a meeting house of the United Brethren, who had let it to the Turnverein. The chancel end has been rendered very Churchly, and the provision for choir and clergy is ample. The church furniture in oak and the carpets were rescued last November from the new church which burned down on the very morning after it was completed. While the flames were still raging the people held a service in the Y. M. C. A. Hall, and soon after secured their present quarters. Prompt subscriptions and the insurance secure $7,000 or more for a new church. Findlay has 23,000 people, 12 glass factories, and large church buildings for the usual prominent denominations. Though late in starting, the Church here is in the hand of a rector and people of rare enterprise, who with God's blessing will catch up in time.

From other points cheering news comes in. Kenton is now supplied by the Rev. Mr. Edgar. The North-west Convocation has 22 clergy, five more than ever before. The Sunday schools propose to pay $500 towards a general missionary for the convocation, the other $500 per year being expected from the Diocesan Missionary Board.

Grace church, Sandusky, is building for the Dean, the Rev. W. L. Howell, a beautiful and commodious rectory, besides subscribing $7,500 to endow the episcopate, and putting in a magnificent window as a memorial of the late Mr. Moss, who for 20 years was a member of the General Convention. This parish has also the largest Sunday school in the State.

The Living Church.

Chicago, Saturday, Jan. 31, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A rare opportunity is now offered for parishes and missions to secure valuable articles for church use and decoration. Particulars are given in another column. Everything offered is the best of its kind.

THERE is no need to call attention to the important paper read by the Bishop of Central New York before the Presbyterian Union, and published in this issue of THE LIVING CHURCH. Wherever the name of Bishop Huntington appears, there is immediate attention. The Bishop, in accepting the invitation, was assured that he should be at liberty to utter his convictions without restraint, and his address was received with the utmost cordiality. Such an occurrence could hardly have been possible even a few years ago. We give the address as a valuable and timely contribution to the subject which now engages the attention of a large portion of the Christian world.

The Southern Churchman earnestly admonished its readers, not long ago, that ministers of the gospel should never be called "priests," because it is the special function of priests to offer sacrifices. "Gospel ministers do not and cannot do this." Then are our clergy guilty of a most dreadful mockery when they proclaim before God, as the Prayer Book teaches them, that they do offer a sacrifice in the Holy Communion. It does seem a pity that our people should need to be agitated over such a needless and groundless controversy as the use of the word "priest." It is a Prayer Book word, and even *The Southern Churchman* uses it. In the same issue that condemned the use of it, the editor says, speaking of the late Bishop Beckwith, "He was ordained priest in 1855;" and under the diocesan news of Virginia he speaks of one who was "ordained priest." Priest and altar are quite legitimate and proper words for Churchmen to use, and it seems a foolish fad of Protestantism to keep on making a fuss about them.

SOME of our sage contemporaries are warning us that it will be a very dangerous thing for the Church so far to insist upon the ancient creed of Christendom as to dismiss from the ministry a man who, while he says at least twice a week, "I believe" it, turns around and assures the whole world that he does not believe it. We should think that the danger would arise from quite the opposite direction, namely, if the Church should so stultify herself as to keep on teaching in her catechism and repeating day by day in her worship a declaration of faith which she is not prepared to insist that her clergy shall believe and teach. What could be more fatal, not simply to spiritual but to all moral influence in the community, than such a position as this? The danger in such a case is that of making organized religion a stumbling block and an offence to all upright and honest men. Our friends may be assured that no machinations of hidden foes or attacks of open enemies will ever bring the Episcopal Church to that position. The articles of the Creed are brief. They are all fundamental, and they stand or fall together. The man who says that to deny the virgin birth and the reality of Christ's Resurrection is not to impugn the substantial truth of the Creed, only shows that he has never grasped the significance of the Christian Faith. The one denial attacks the truth of the Incarnation, the other the truth of the resurrection of the body. When the Church has seen reason to reject these two foundation truths, she will not simply leave them out of the Creed; she will abolish the Creed entirely, for she can no longer assert that faith has any relation to salvation. And she will not stop there; she will, perforce, fold her tents and disappear from the sight of man. For if she has no message of salvation from God to announce to the world, her vocation is gone, and her longer existence can only confuse the minds of honest searchers after truth.

THE LIVING CHURCH has a very tender regard for the feelings of its constituents, and always endeavors to be very mild and moderate in criticising errors to which any of its respected readers may be supposed to be committed. In deprecating the unseemly celebration of our Lord's Nativity in many cities where religious services are disturbed by the racket of fire-arms and the tooting of tin horns, and the peace and safety of the community are threatened by furious carousals, we did not imagine that we should arouse the resentment of any Churchman, North or South. It seems, however, that a good friend in a southern diocese has mistaken our effort to reform what seemed to us an intolerable abuse, for an attack upon the South, towards which section of the country it is assumed THE LIVING CHURCH is unfriendly. It is charged that we have "most outrageously slandered the South;" that the papers from which we obtained our information "must have been edited by northern men;" that we have "represented the South as the most uncivilized portion of the earth," etc; "if you want to know what the South is, come here and see." That is precisely what we did! and not for the first time! The editorial paragraph referred to was written in "the South," by one who has known the country and loved the people for over thirty years; was baptized, confirmed, and became a candidate for Orders in the South. THE LIVING CHURCH counts the Churchmen in southern dioceses among its most esteemed constituents.

IN criticising the noisy, gunpowder celebration of this feast of peace and good will, THE LIVING CHURCH was not conscious of any sectional spite or resentment. We simply stated the facts as they were presented to observation, reported by local journals of high standing, known and deprecated by a large majority of our people. We think we voiced the sentiment of the Church and of Christian people of all denominations, in urging a reform. Another correspondent, writing from a Southern city, appreciates the truth and justice of our observations on this point. "Let me thank you," he says, "for your excellent article on Christmas desecration. In this afflicted city it was worse than you have painted. It was aptly described as 'hell let loose.' The din was so awful that even the poor animals were too frightened to eat. As Church teaching is almost lost sight of, I suppose few knew that they were celebrating the birth of the Prince of Peace."

ANOTHER correspondent, a northern man, endorses our objection to a noisy celebration of a "joyous occasion," but thinks we err in making a local reference to the South, while on the Fourth of July and on other celebrations, all over the country, the aim seems to be "to make all the noise and smoke which can be evolved in twenty-four hours"; while "Rum's riotous revelry" is a name for scenes "with which we have become quite familiar even in the Quaker City." This is all very true, and it need not be assumed that we favor a pandemonium in the celebration even of secular and national holidays. At the same time we may venture to claim for a religious festival a more sober and quiet celebration than that which may be tolerated, though not encouraged, in civic and military commemorations. The "eternal fitness of things" is not so outrageously violated by the burning of "villainous saltpetre" and the explosion of fire-crackers on the Fourth of July, as on the eve of the Nativity. Peaceably disposed citizens can run away from the racket on national holidays; but on Christmas Day they want to go to church, and drive, and dine, and play with the children, and be "at home," without feeling that they are on the edge of an earthquake. By all means, let the Chinese (fire-crackers) go! We believe that our Southern readers will vote unanimously that they are never as much a nuisance as on Christmas Day.

IN this connection we may be permitted to quote from *The Telegraph*, (Macon, Ga.) with comment of *The Church Year*, our honored contemporary of Florida. The latter says: "It is certainly true that fire-crackers, rockets, and shotguns, to say nothing of deadly toy-pistols, are out of place and revolting upon the festival of the Lord's Nativity. They are bad enough on the Fourth of July; they are simply horrible on Christmas." *The Telegraph* has the following:

"Resolutions were introduced in the South Georgia Conference yesterday aiming a deadly blow at the festive Christmas fire-cracker. The resolutions were unanimously adopted at the recent Quarterly Conference of the Mulberry street church, in this city, having been prepared and offered by Mr. W. G. Solomon.

WHEREAS, We regard the custom of exploding fireworks and firearms during Christmas and Christmas holidays as not only dangerous and expensive, but as barbarous and profane, and as tending to degrade the holy day, in the minds and hearts of the children; be it, therefore,

Resolved, That our presiding elder, Dr. J. O. A. Clarke, be, and he is hereby requested to call the attention of the approaching Conference, to be held in this city, to this important subject, so that some means may be adopted by which the old and young may be taught and impressed with the sacred character of the holy occasion, and that they may be authoritatively instructed as to the manner in which the Christmas and its holidays ought to be observed, and as to the manner in which they ought not to be observed.

Resolved further, That inasmuch as the education and habits of our people, so far as concern the Christmas and its holidays, are far short of what they should be in these days of Christian civilization, and in-

asmuch as our civil authorities encourage rather than condemn or discourage the profanation of the occasion, we are of opinion that the Church should take a firm and decided position on the subject. And be it further

Resolved, That while we would not presume to outline any particular means or methods for accomplishing what must be so much desired by all Christians, we suggest that much good could be done through the teachings of the pulpit and the Sunday school.

"BROAD VIEWS."

A subscriber writes: As the ordinary man takes kindly to large generous views, do you not think a clipping from Archdeacon Farrar's opinion of General Booth's scheme would be acceptable after that from *The Church Times* in yours of Dec. 6th?

The editorial views given in these columns in an early notice of Gen. Booth's book, though not perhaps as "large and generous" as those of the distinguished writer named above, we thought were sufficiently liberal, considering the grave doubts and difficulties attending the scheme. We have given some quotations from English papers bearing upon the other side of the question, and seeming to be worthy of thoughtful attention by those who desire to get a right view of the situation.

In referring to the subject now, we have nothing new to offer, but the remark of our correspondent suggests some reflections. It is true as he says, that men generally take kindly to large and generous views. It is much more easy and pleasant to agree with a proposition than to controvert it, especially if it promises to relieve distress or to remove difficulties. To analyze and criticize and point out possible consequences of evil or contingencies of failure, seems narrow-minded and ungracious. So it is that all sorts of plausible schemes find ready acceptance with the public, and the conservative men who utter cautions and are careful to make haste slowly are set down as enemies of "progress."

While this tendency to take a large and generous view of things is creditable to our humanity, it involves very serious dangers. Nor does it always spring from largeness and generosity of soul. It is often the resort of cowardice that dares not set itself against what appears to be popular; or it is the result of vanity that would claim the credit of being large-minded. More often, perhaps, it proceeds from sheer intellectual indolence that is disinclined to exert itself against any aggressive movement, good or bad. "Largeness" commands a following, everywhere; and there are multitudes who are "broad" simply because they lack the energy or courage to be "narrow." There are too many who cry "peace, peace, when there is no peace."

These remarks are not intended to reflect in the least upon those who favor the magnificent and perhaps impracticable schemes of Gen. Booth. We are discussing the alleged fact that men, as a rule, take kindly to large and generous views. Doubtless it is a fact, and it is well for the cause of truth that there are exceptions. "Broad views" threaten the stability of all institutions. By "broad views" we mean those views that ignore the strict laws and principles which lie at the basis of the issues involved, and regard only the popularity and profit of compromise. There are broad views in society to which "the ordinary man takes kindly." To pass by many lesser evils, divorce finds its sanction in the "large and generous view" which men and women are disposed to take of the marriage relation. Broad views of business are exemplified in a system of private banking by which from time to time the public has been defrauded. Broad views in politics have given us the spoils system, which has made our politics a disgrace. If there is any profession in which this tendency to run after the latest sensation would seem to be least, it is the medical profession; yet the craze over "elixir" and "lymph" indicates that there is a weakness for "the large and generous" in medicine, which has endangered the lives of many patients.

We need not go far from home, indeed, to note the fascination which broad views have for "the ordinary man," and sometimes for men who are far above the ordinary. The unchanging and uncompromising truths upon which the Church is founded, of which the Church is ordained to be the witness and keeper, are felt to be too narrow and exact for those who would take a large and generous view. To hold them and teach them *ex animo* is to come in conflict with popular heresy. That is to be "illiberal." Dogma is incompatible with "breadth." To hold to anything more than the vague residuum of truth which nobody claiming to be a Christian denies, is to be "bigoted." So we have broad views of the Church, broad views of ordination vows, broad views of the Creed, broad views of Christianity. Men take kindly to them.

Meantime, "what is truth?" If there is any such thing, is it large and generous to ignore it? To whom are the Church and the world most indebted? to those who are ever ready to meet error with easy compromise, or to those who are ready to incur the reproach of being "narrow" by standing up bravely for the principles to which they are pledged?

BREIF MENTION.

Chief-Justice Bleekley has decided that the Antioch Baptist church must be sold to pay the salary of the preacher. He says: "If any debt ought to be paid it is one contracted for the health of souls, for pious ministrations, and holy service. If any class of debtors ought to pay, as a matter of moral as well as legal duty, the good people of a Christian church are that class. We think a court may well constrain this church to do justice. It is certainly an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satisfying the debt were within reach."——A Chicago reporter recently informed the public that Canon Knowles was ordained "as an acolyte" in 1865!——A good illustration of the way in which "will" is often written for "shall," occurs in a Sunday school leaflet. Question: What will be our fate if we are not ready? Answer: We *will* be shut out of His Kingdom. ——By not a very large majority the Methodist congregations have voted that women shall be entitled to seats in the General Conference as lay delegates. It follows of course, that they will be entitled to hold any or all of the offices of that body to which they may be elected.———A subscriber writes three times to have her paper forwarded to a new address, but does not name the former address. The assumption that we know all our subscribers by name, and their place of residence, is very complimentary, but we have to confess that it is not well founded. Our subscription book is in solid type and it weighs several hundred pounds. It requires more type to "keep the books" than it does to print the paper.———The number of students in our theological seminaries is reported as follows: Cambridge, 48; Middletown, 23; New York, 113; Philadelphia, 31; Alexandria, 63; Petersburg, 10; Syracuse, 10; Gambier, 25; Chicago, 27; Faribault, 25; Nashotah, 26; Sewanee, 13; a total of over 400, and others are studying privately.——— The territory of Alaska has an area of more than a half a million of square miles, a half of which is in the Arctic division. The total population is about thirty thousand; about five hundred are whites, and more than one-half the remainder are Innuit Indians.———The following quotation shows the sensible way they treated drunkards in Massachusetts, in the year 1663: "Robert C les fined £10 for abusing himself shamefully with drink, and enjoined to stand with 'A Drunkard' in great letters on a white sheet on his back 'soe long as the court thinks meete.'"——The Nashville *Christian Advocate* says: "No Methodist preacher is ever subjected to the humiliation of 'candidating' for a vacant pulpit, and of having his 'trial-sermon' picked to pieces by unsympathetic hearers. No Methodist preacher is ever troubled by the thought that when his present pastorate expires he may not get another one until months or years have passed. No Methodist preacher is in danger of getting his 'marching orders' from a squad of disaffected church officers The full power of the whole Church is back of him." ——The system, however, has its drawbacks. There is a good deal of sharp practice in "dividing the spoils," and the wire-pulling and politics of the conferences are deprecated by the ablest men of the denomination.—— One branch or schism of the W.C.T.U. is engaged in a crusade against the use of wine in the Communion. It is confidently affirmed by one of their organs that within a few years none but Roman and Episcopal clergy will allow a drop of wine to be administered at the Lord's Table.——We have entered upon "the penumbra of the Lenten eclipse." We should already begin to feel the quiet influence of the approaching season, and plans for its observance should be under consideration.——A preacher who left a notice in his pulpit to be read by one who exchanged with him neglected to note a private postscript, and the congregation were astonished to hear the stranger close by saying: "You will please come to dine with me at the parsonage."——Michael Fenwick, who used to travel with John Wesley as guide and valet, once complained because his name was never inserted in the preacher's published journal. In the next number appeared the item: "Preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell asleep under an adjoining hay-rick."——A judge in Vermont, whose court recently granted nineteen divorces in one term, says that when a husband and wife have concluded that they cannot live together, the law might as well separate them. That may be, but the law has no right to allow them to live with another woman or man.——A blind old soldier, asking for alms at a Manchester church door, had a board hung around his neck inscribed as follows: "Engagements, eight; wounds, ten; children, six; total, twenty-four."——*The Interior* says; "A minister who had passed the dead line asks: 'What, by the way, is going to be done with the old editors? Are they translated, or do they drown themselves?' Well, they are just the toughest kind of specimens to do anything with. They are not good enough to be translated, they are too happy to drown themselves, and so they linger upon the stage of the world in the character of that amiable Greek, Doctor Hercules, with good clubs in their hands and a cheerful disposition to use them."——"I have here," remarked the long-haired man, as he laid a bundle of manuscript upon the editor's desk, "two poems, which is the better?" With a weary sigh, the editor glanced over the first he came to, then laid it down, "The other's the better," said he, resuming his interrupted labors.

LETTERS TO THE EDITOR.

THE CHINA MISSION.

To the Editor of The Living Church:

I have just read in your issue of this week the statement that the Board of Managers cannot send out the missionaries who are applying for want of funds. For over four months I have been engaged in attempting to put before the Church the facts about the China Mission, and the great need we are in for the immediate sending out of men and women to carry on the work. In response to the call from the field three men stand ready to offer themselves, and I have strong hope that a lady well fitted for the work will also offer to go. My orders from my Bishop in his last letter are explicit: "Seek early and late for men." I have done my best to preach everywhere that what we need is consecrated men and women, and that without them money is good for nothing. Meanwhile, these young

men have been moved by God, quite independently of the appeal I was making, to offer themselves for the work. It is five years since the Church has sent a man, and is it now when the men are found that the Church shall pretend poverty? I have studiously refrained from asking for money directly, because I felt that people needed to know the deeper truth, that the men must come first, but now speaking for my Bishop I appeal for money to equip and send these men and women to China. I have made the facts of the work known in sixty-six churches, and the clergy and people of these churches have professed an interest in the work and a desire to aid it. The challenge is a fair one. What will they do for the work in this crisis?

F. R. GRAVES.

OUR THEOLOGICAL STUDENTS IN JAPAN.

To the Editor of The Living Church:

As I have somewhat recently spent a year in Japan and during that time became thoroughly familiar with our mission work, having visited all of the principal stations as well as some of the smaller ones, I was quite surprised to read in your issue of January 10th your understanding that our candidates for Orders are being educated in the English Church Missionary Society School at Osaka, and that members of our mission are on the faculty of the institution. I was quite sure that this was a mistake, but in order to be positive, inquiry was made of the Rev. A. R. Morris, who for many years has been President of our Standing Committee in Japan and who left, for vacation, last June. He says: "If the facts are as stated, it is a change since I left the field, but I am confident that it is a mistake." We have our own Trinity Divinity and Catechetical School in Tokyo, Japan, in which almost all of the older missionaries (both in Tokyo and Osaka) are professors or lecturers (See Mr. Tyng's letter on page 18, January number of *The Spirit of Missions*). Up to his leaving, Mr. Morris was the resident professor, and at the date of the last official report, there were six candidates for Holy Orders, besides the other students, numbering in all about twenty, I believe. This school belongs solely to our own mission. During the last two years a large amount of valuable translation work has been done by the missionaries in preparation for their teaching in this school.

SYBIL CARTER.

New York, Jan. 19, 1891.

MEETING OF THE HOUSE OF BISHOPS.

To the Editor of The Living Church:

Will you not in view of the important business coming before the House of Bishops at the meeting on the 3rd prox., ask, in your next issue, the clergy and people to pray especially for God's guidance at that time? LEIGHTON COLEMAN.

Bishopstead, Wilmington, Delaware.

THE LIGHTS OF CANDLEMAS.

BY WM. B. CHISHOLM.

Bring hither rose and marigold
And hyacinthine wreaths; for gay
Shall be the dawn of thy sweet day—
A feast that ne'er grows old;
And thou, Madonna, with the Babe
Late in the midnight manger seen;
Here in the candlabrum's sheen,
The pomp of ritual, and ring
Of sweetest note—all hail the King!
Light up with seven-fold glare
The inner courts of prayer,
Ere morn of Candlemas shall wake
The snow-engirdled brake;
As he of Patmos basked in light
Of golden candlabra, bright
O'er earthly suns; so in the dawn
Be these our gleaming treasures borne
Within the shrine; let cymbals greet
His rising sun; here haste with willing feet.

* * * * *

Around the carven arch and font
And altar where the angels spread
Encircling wings, let these heart-offerings,
Not of the blooms in wintry morelands dead,
But flowers of living fragrance, summer grace,
Make glad, against the dawn, the holy place.

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

A clergyman writes: "Our Hymn board arrived here on Saturday, and it is a splendid piece of Church furniture. It is far larger and better than we expected, and everybody is delighted with it. We have gained in two ways, viz, getting the Hymn board, and also (which is of the greatest importance to the parish) getting more readers of THE LIVING CHURCH. I consider THE LIVING CHURCH of great importance in my parish, for people can't be readers of it very long and not improve in Churchmanship. I always try to induce my people to subscribe for it. Please accept our thanks for your generous gift."

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 844;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Hymn Board, No. 191;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

Address
REV. C. W. LEFFINGWELL,
Editor and Proprietor

PERSONAL MENTION

The Henry Rev. R. Pyne has resigned the position of warden at King Hall, Washington, D. C., and has accepted the office of secretary to the Commission for Work among the Colored People. His address will be 612 18th st., N. W., Washington, D. C.

The Rev. J. B. Blanchet resigns the rectorship of St. Stephen's church, East Liverpool, Ohio, and under advice of the Bishop, accepts a call to St. Paul's church, Kenton, Hardin Co., Ohio, where he desires all papers and letters addressed.

The Rev. A. H. Barrington has resigned the rectorship of Grace church, Boone, Ia., and accepted that of Christ church, Janesville, Wis. Address after Feb. 1st, Janesville, Wis.

The Rev. George Herbert Norton having resigned the rectorship of St James' church, Ausable Forks, New York, has accepted a call to the rectorship of St. Paul's church, Greenwich, Washington County, New York.

The Rev. F. J. Vincent has accepted the call of the vestry of the church of the Holy Cross, Paris, Texas, and can be addressed accordingly.

The Rev. Geo. Grant Smith has resigned the rectorship of St. Peter's church, Louisville, Ky., to take effect on April 15th.

The Rev. W. P. Browne has resigned the church of the Mediator, Meridian, Miss., and has accepted a call to St. Andrew's parish, Bryan, Texas, to take effect Feb. 1, 1891.

ORDINATIONS.

Bishop Scarborough admitted to the diaconate, Mr. Charles Mercer Hall of the General Theological Seminary, at St. John's church, Camden, N. J., on the feast of the Epiphany, Jan. 6th, 1891.

Wednesday, Jan. 14th, at Trinity church, Fostoria, Ohio, Bishop Leonard ordained to the diaconate Mr. D. F. Davies, late a Congregational minister. The sermon was preached by the Rev. C. T. A. Pise of Southern Ohio who closed with a touching address to the candidate. The choir rendered the service very creditably.

TO CORRESPONDENTS.

MISS E. A. C.—Bishop Grafton has published a work on Sisterhoods, which will give you the information you seek. Send for it to the Young Churchman Co., Milwaukee, Wis.

J. H. B.—1. There is no rule on the subject. The reservation of the Blessed Sacrament is practised in some of our churches, and the claim is made that it is legal. 2. There is no special reason for the color of the server's cassock, except to distinguish from choristers.

A. S. G.—Benar's "Hymns of Faith and Hope," published in three small volumes 32mo, which come in a case. Price $1.60. (Postage 10c more.) You can get them from A. C. McClurg & Co., 117 Wabash ave., Chicago.

NOTE.—In answer to frequent inquiries, we desire to say that THE LIVING CHURCH does not publish any books, tracts, parish papers, or pamphlets, nor is any job-work done in its composition rooms. It does not print so much as a bill-head, even for its own use. We shall always be glad, however, to name some firm to which such work can be intrusted.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

THE Bishop of Fond du Lac, in response to a formal appeal from his clergy, will conduct a pre-Lenten Retreat at St. Paul's Cathedral, Fond du Lac, on Feb. 4th, 5th, and 6th. The arrangements of the Retreat will be under the charge of the Rev. F. W. Merrill, to whom application for hospitality should be made. Clergy of other dioceses will be most cordially welcomed.

MEMBERS of the Associate Alumni of the General Theological Seminary are respectfully reminded of the requisition expressed in the 5th by-law of the association. W. H. MOORE,
Treasurer.

Hempstead, Long Island, Jan. 1891.

OBITUARY.

GANTT.—Entered into life eternal on Friday, Jan. 16th, at his home in Louisville Ky., Norborne B. Gantt, aged 63 years. "Grant to him, Lord, eternal rest and let light perpetual shine upon him."

HALL.—Entered into rest at Little Falls, N. Y., on the morning of Jan 15th, aged 39 years, Augustus L. Hall, son of the late Judge Samuel Hall, of Princeton, Indiana.

APPEALS.

EMMANUEL church, Memphis, a mission to colored people asks for immediate help to enable the clergy to carry on the work. A parochial school is already begun, and in February a house will be rented and a few lads taken into the household to be educated. It is hoped that this may be the beginning of a large school, and we now ask for contributions to the amount of $25 per month until the mission is placed on a more permanent basis. Contributions will be received (and acknowledged in THE LIVING CHURCH when it is thought necessary) by the priest in charge.

REV. HENRY R. SARGENT,
Emmanuel Clergy House, 254 3rd st.,
Memphis, Tenn.

Acknowledgment: A. L. B., $50.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521, East 120th st., New York, will gladly furnish any further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D,
Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 183 East 125th st.
Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.
Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway: Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

THERE is a little community of faithful Church people at Appleton, Minnesota, who are in urgent need of financial help. Their house of worship, built years ago, by their patient and self-denying efforts, together with the generous assistance of their noble Bishop, is sadly in need of repairs. The windows (stained glass) have been badly disfigured by hail, and the broken parts patched up with pasteboard and other unsightly material. A chancel, basement for heating, chimney, lamps, furniture, painting, and a bell, are among the things most sorely needed. The parsonage also (if it deserves the name), which at first was a small barn, and afterwards converted into a shelter for the missionary, could be made quite comfortable with sufficient means to enlarge it, raise the roof, and make other greatly needed improvements. The few faithful people here, dependent upon their daily labor for a living, are doing their utmost to maintain the services, and it is a scant maintenance at that. A little aid in this hour of necessity would be a great relief, as well as stimulate to a continuance in well doing, those, who in the midst of many privations and discouragements, are trying to hold up the ensign of our Lord on this western border of Minnesota. $1,200 are needed at once. Contributions may be sent to the missionary, the REV. W. H. H. ROSS, Appleton, Swift Co., Minn.

N. B. The above is endorsed by the RT. REV. A. N. GILBERT, D.D., who has recently been on the ground and knows the needs.

CHILDREN'S LENTEN OFFERING.

All the children of the Church are affectionately urged to join in the Children's Lenten Offering for General Missions. Last year the united Lenten Offering of the children was more than $44,000. This year, shall it not go beyond $50,000?

Lenten Boxes are now ready and every boy and girl should have one. Apply to 22 Bible House, New York.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT.
Bishop of Milwaukee.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

Offerings for Church Work among Colored People are requested from all congregations on the Sunday next before Lent, Feb. 8th. Individual offerings are also desired.

MISCELLANEOUS.

AN American organist, of long experience with both chorus and vested choir, desires an engagement after Easter. Churchman; communicant; best of references. Correspondence invited. Address A. M., care this office.

FOR RENT.—In Sewanee, Tenn, nine-room dwelling, ready furnished. Few minutes' walk of chapel. Address, W. A. GIBSON, Box 410, Florence, Ala.

WANTED.—Position as organist and choirmaster in or near the city of Chicago. References, prominent clergymen of Chicago. Address A. B., care THE LIVING CHURCH.

WANTED.—An experienced housekeeper, a refined Churchwoman, in a charitable institution. Must bring best of references. An exceptionable position for the right person. Address G. B. P., care THE LIVING CHURCH.

THE St. John's Church Guild, Leavenworth, Kan., will fill orders for vestments, altar linens, and hangings at moderate prices. Reference, Archdeacon of Milwaukee.

EXPERIENCED matron wanted immediately for Church boarding school. Capable, energetic Churchwoman. Good housekeeper. Apply with reference to WARDEN, Box 1185, Denver, Colo.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

BISHOP HUNTINGTON ON CHURCH UNITY.

AN ADDRESS DELIVERED BEFORE THE PRESBYTERIAN SOCIAL UNION, NEW YORK, JANUARY 12TH.

Within my space this evening there is no room for any declaring of the wrongs and mischiefs of our broken Christendom and belligerent Christianity, or for any dilating on the health and strength that must come from our being of one mind in the great "house" of the Faith. Take all that to be understood and felt. As to convincing of error those—if there are any here—who think the divisions as they exist to be according to the mind of Christ and for the welfare of His Kingdom, or those, on the other hand, who are so well satisfied with their inherited estate as it is that they would fasten the door and construe Christianity into caste, that undertaking would be quite beyond my ambition.

We apprehend "Church unity" only as we apprehend the Church itself, and we apprehend the Church only in Christ, not so much by a comparison of texts or the devious course of human history as by a reverent study of His nature and person. Other institutions are fashioned by acts of intelligence and will external to themselves, by forces apart from their forms. Empires, colleges, orders of charity, or missions, have, we say, founders, planters, organizers, among men. The coming into being of the Body of Christ is otherwise. Whether we say it emanates, or grows, or is developed, or unfolded, there is a relation between Him and the Church unlike any relation between any man-made thing and its maker, or that in any artistic sense is made at all. On His own authority, and according to the visible facts, the living body is a continuation of His life in men in a manner which never was elsewhere, and which could not be unless He is Son of God and Son of Man. The origin of the Church is in the mystery of the Incarnation. It flows from One who not only was its source, but Who is its perpetual principle and organic power. All His language about it, whether literal or topical, bears this profound significance, marking it off from every mortal product and from everything like a purely individual religion. It must be corporate and organic in no accommodated sense. It must be one because of the unity of His person. The members are bound together not primarily by a sentimental or doctrinal consent, or mutual agreement, or any abstract idea. Something lies behind and above these, an original, vital oneness with God in the God-Man, the Word made flesh. The body is veritable

The many members are members by virtue of this inborn, derived, hereditary life of God brought into humanity in the second Adam—"heirs of God and joint heirs with Christ." It is the central, stupendous fact of our human race. What consistent belief can we otherwise hold as to the place our Lord assigns to Baptism into the one body, and the Eucharistic and nourishing participation! What else could St. Paul have had in his mind when, having represented the Church as a building, he carefully shifts the figure and shows it as a growing building, temple and tree together, organic life within the architecture? What else the Lord's own parable of the vine and branches? What else the inspired representation of the Church as a family, and the still more explicit and emphatic analogy between the relation of its members to the whole, and each other, and that of the organs and limbs to the body and life of man? A divine life in a human form is the norm or pattern of all His religion as a practical working force in the world, a thing embodied, a form informed, "that which our eyes have seen and our hands have handled of the Word of Life"—the religion being in all its operation neither a corpse nor a ghost, a spectacle nor a breeze, but even as we are in this world, a substantial reality alive in every part. This indwelling personal power accounts for the Church's preservation, according to the sure promise of its Head, through all dangers and distresses, in spite of all foes within and without, unconquerable, imperishable, safe by the pledge, "Because I live ye shall live also;" "the gates of hell shall not prevail against it;" "lo, I am with you all days even unto the end of the age." However cogent the arguments for Church unity, and they are cogent enough, here evidently are its laws.

Doubtless here, also, the New Testament and the creed, and the ministry, with the two sacraments, have their fontal character and authority, rather than in any outward prescription or oral dictum subject to exegetical practice. Coming up from the Jordan, the Saviour begins to do three things, a "minister" in each one. He shepherds His people in a fold; He suffers for them, a sacrifice; He converts them, sanctifies them, comforts them in weakness and pain. Three great permanent wants in humankind are met—estrangement by guidance, sin by atonement, the ills of mortality by a helpful charity. Knowing that He is to depart, He disciples some chosen men, fills them with Himself, and when He sends them away they are apostles. They are twelve. God does not disown His past order. If the grandest result of modern scientific thought thus far is a conviction of a unity of forces in the universe, all the boundless variety of substances and shapes, lives and agencies, color and odor, root and leaf, rock and water, flowing forever in one shoreless stream from one everlasting fountain, surely the spiritual creation will not be less orderly or less at unity in itself than this cosmos of matter. We are far up above the field where, for the most part, late theological dialectics have fought their ineffectual battles. The Ascension gifts distributed are not promiscuous or haphazard gifts. Observe that in the superhuman as in the material sphere, life runs in appointed lines and is never self-created. What is distributed in His servants is one in Him who is always Shepherd King, High Priest, and *Diakonos*. (Luke xxii: 27.) The Body is the same always, everywhere, because the Son of Man is the same. We are sons in Him, and if we are sons we are brethren. It is not for us to narrow the door, to shut it, to half shut it. To remember this in America is our high call and our immediate necessity. Here, at least, in these climates of wide latitudes, between the open shores of two oceans, in a republic gathering a population of all nationalities, a Church not consistently Catholic must be an anachronism and an apostate, a wrong to the Redeemer of the world. A Church that does not hold all humanity to be touched with sanctity by that redeeming righteousness, that does not welcome the bounty and blessing of equality in all spiritual privilege, that does not denounce oppression, rebuke monopoly, condemn injustice, deliver itself from intolerance and bigotry, and lift up "them of low degree," can never do its noble part in preparing the harmony of "the multitude that no man can number."

Our errand seems to be simplified. If connection with the body of Christ is to be an optional individual act, then it is a body only in figure. "The Lord added to the Church such as should be saved." Then they did not join themselves to the Church, but were joined. No change in that law has been made that we know of. The Lord has His own way of doing His own work. Why it is He has not told us, but to Nicodemus at the beginning of His ministry and to His Apostles in His commission at the end, at Pentecost, and all along, He told us what it is. Faith with faithful desire and purpose, personal adult faith, sponsorial, charitable faith, brings, offers, accepts; the Lord who saves, receives His lost child into membership with Himself. Without this, the person might be a companion, "fellow," *socius*, in a voluntary, and of course, dissoluble society, which would be union without unity.

And now, on this primitive and scriptural ground, I do not see that our business as Christians is to make ourselves one. We are one now. We are to recognize that unity, rejoice in it, confirm it, make it manifest to the world, and behave ourselves accordingly. We are to open our eyes upon a common household which we have all been born into. You and I have not to go about making ourselves into a brotherhood. We are brothers already—how "dearly beloved" is our question. How far we think alike and feel alike about many serious religious matters is an open and interesting inquiry.

We are not made one in Christ in that way, but by being born into a single household by water and the Holy Ghost, as the Lord ordained. I see no escape from this conclusion and no reason why we should want to escape it. I must set aside altogether a large and fruitful branch of the subject—the effort in promoting harmony of co-operation in works of charity and practical evangelization.

From the whole run of discussion in all quarters since the issuing of the "Declaration" of the House of Bishops at the General Convention in Chicago in 1886, it has appeared that of the four grounds of the quadrilateral plan there defined, three might be generally occupied in common by some, at least, of the denominations called "Evangelical." In proposing the four the bishops supposed they were taking a practical step toward a momentous result. They had before them petitions for some action signed by thousands of persons in their own Communion. It is well understood here that I am not speaking by any sort of authority for the bishops, or for any one of them. No one of them has any knowledge of what I say. I say that the House was solemnly and religiously moved by a disinterested sense of obligation to the Head of the whole Church. It was thinking of terrible actual rents in Christ's body and an august possible healing of them. It meant to contribute its own part in good faith and simple truth to the oneness of believers for which the Master prayed.

This was its conviction and its motive, as much in the fourth specification as in the other three. How does it stand? "The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." In the corresponding place in the resolutions of the Lambeth Conference in '88 the language is the same. Now the question has unavoidably arisen what that language signifies and what it does not. It has arisen outside the Episcopal Church, and has arisen within it. I am not aware that any answer, official, or otherwise, has been given, any definition, any explanation. May it not be reasonably conjectured that the mind which expressed itself in those terms had reached a certain point of advance beyond which it was unable to go or to see; that it was constrained by duty and faith to say just so much and nothing less, just so little and nothing more? There are intuitions which refuse to remain speechless, and yet hesitate to shape their speech. There are feelings, visions, reachings forth after truth, which only half articulate themselves, because their hour has not yet come. There is a wisdom which dares to say: "I do not know." We are borne on tides of divine purpose too vast and mighty for our reckonings or our comprehending. "Are there not twelve hours in the day?" We can keep an attitude of expectation and hope when we can do nothing else.

Of these four terms of union why should the fourth be treated otherwise than the foregoing three? The first, touching the Scriptures, is generally accepted, notwithstanding the immense and diversified range of critical interpretation; so is the second, touching the creeds, notwithstanding great differences, as to defect or excess, in them; so the third, touching sacraments, notwithstanding endless controversies as to Eucharistic doctrine and practice. Why not the fourth, touching the ministry, notwithstanding differences as to the origin, nature and powers of the Episcopate?

Perhaps we are presuming too much in pressing the question. Let me feel the way by some expressions of my own opinion. For all the purposes of this presentation it is immaterial how far the primitive Episcopate was diocesan. We take it, if you please, as what it was in James at Jerusalem, Timothy at Ephesus, Titus in Crete.

Whether or how far this carries with it what is called a special sacerdotal character or impression, is not in the least necessary to be determined in order to the acceptance of a three-fold ministry of Christ as derived from His taking upon Him our humanity, and continuing His mediatorial virtue in the visible body of His Church.

Such a continuation could be secured, so far as we can see, in only one of three ways: by an immediate and audible supernatural call as held by Edward Irving and his followers; by some other miracle; or by a succession marked and maintained by a tangible sign and seal of transmission. When it is considered that we scarcely know of any official power or human trust conveyed or certified without the use of some material instrument or agency, the somewhat cheap disparagement of a "tactual" transmission seems to disappear. What is momentous and essential is the fact that all divine power and grace must proceed from above downward, not from below upward. The complicated network formed by three lines united in each act of consecration sufficiently disposes of the apprehension of a break.

The old *jure divino* and *jure humano* distinction has been convenient enough, and it is certainly well worn. But will it endure a very thorough examination? That the divine mind has anywhere made a categorical statement in spoken or written language in respect to an episcopal or presbyterial ministry is not pretended, I believe, by anybody. God makes His will known in things high and things humble, by other means besides words. Has He literally determined the canonical contents and authority of the New Testament? Has He given Christians a creed in any tongue? Has He, except in the largest and most general way, and in a very few sentences, instructed His people respecting the sacraments? Here are three of the four great matters on which we are seeking agreement; three on which indeed we are supposed to be agreed. If we believe in a Christly providence, a Churchly providence, or that the Father of men leads them into truth by other ways than formulas, and if then the Apostolic Church showed apostles, and the subapostolic showed an order of over-seeing chief ministers having special powers and functions—if that was the normal condition in a vast majority of Christian organizations afterward, and if, on the whole, the system has worked exceedingly well, may we not conclude that it holds by a right both human and divine? Would it be irrational to conclude also that there was assigned to such an order of men a spiritual agency and authority peculiar to it? Whatever is "best" to our Lord must be binding authority to us.

If it is still objected that co ordination of the three orders is not commanded *totidem verbis* in the New Testament, we are not moved, because, in solemn and weighty matters, acts are as significant as other signs; because no part of the New Testament was written till the Church had been planted and its ordinances ministered a score of years; because, our Lord, having commissioned apostles and set them to their high work, gave no intimation that their office should cease, but, on the contrary, made a particular promise in which we can find no meaning unless He meant that their authority and functions should continue to the end of the dispensation; because we find in Scripture history no proof of any ordination without the hands of the Apostles; because of the well-known testimony of Ignatius; because Eusebius, writing no longer after the death of St. John than the interval from the landing of the Pilgrims at Plymouth to our day, and acquainted with five sees, appears to have never heard of any kind of Church government anywhere at any time without bishops, Lightfoot declaring the same of Irenæus; and because within three generations from the apostolic period, bishops were

confessedly recognized wherever Christianity was known. To us it appears well-nigh incredible that the Head of the Church should occupy the forty days between His resurrection and ascension in "speaking to the disciples of the things pertaining to the kingdom of God" without instructing them as to what must be so momentous as its officers and teachers, or intimating if the office of apostles was to expire.

I insist, however, that what I presume to lay before you in this direction is meant for explanation and not persuasion. An incidental evidence of the sincerity on our side is afforded, I think, by the circumstance that, since the "Declaration" was put out, a "Church Review" has devoted more than a hundred pages to frank and able criticisms upon it by twenty non-Episcopal doctors of divinity.

If it should be asked why in this paper I deal with a possible unity only with reference to the Episcopal Church and the Presbyterian, the reason will appear, I think, in the tone and matter of those twenty critiques, and in the nature and name of this Presbyterian "Union," by whose singular courtesy and liberality I am asked to come here and speak. We cannot forget that, at best, both these two Churches together are but a small minority in the millions upon millions of souls which we trust are to "see eye to eye when the Lord shall bring again Zion," or that our endeavors are little more than the struggles of the swimmer in the mighty tides of wisdom and love rolling to their predestined end. Not one whit the less have we our duty as servants of the Master, Who, when He cometh, reckoneth for the one talent as for the ten.

Among those who are called Episcopalians there is no question open whether anything pertaining to doctrine, worship, or discipline, which they agree "may be concluded and proved by the Scripture" can be relinquished, modified, or compromised; nor is there a question whether they are strictly bound to obedience in whatever is law for the national, or provincial, or diocesan Church to which they belong, but there are questions nevertheless which solemn voices call to them to ponder, voices from all the fragments of a dismembered Christendom, from bleeding rents in the Lord's body, from the intelligence, the learning, the faith, the doubt, the disbelief, the terrible iniquities, the frightful inhumanities, of our people and our times. They are such as these: Have we fairly weighed the petitions of the Lord of the Church in His sacrificial prayer, with its august repetition, that all His followers might be one, which, though an intercession to the Father, cannot be otherwise than a command to His people? Do we bring this home to ourselves in direct and searching application to the personal and the ecclesiastical conscience? Is there any authority in the Scriptures, in primitive Christianity, in ecumenical example or decrees, in our own Church law, in common sense, or in Catholic Church history, except in that division of it where usurpation, self-contradiction, and absolutism have wrought their most destructive violence on revelation and reason alike, for identifying unity in essentials with uniformity in ritual, in economy, in processes of legislation, in details and sages of administration. Can it be ex-

by even the most sanguine or satisfied minds among us that, under the precise constitution, and rubrics, and canons of the Protestant Episcopal Church in the United States, the great heterogeneous mass of forces in human life, and thought, and will, in mixed races, nationalities, traditions, heredities, and free choices of this continent, will ever be gathered in and unified? Where then, before God, does the way of our duty run?

Shall I venture so far as to name a hypothetical next step? Two parties are inquiring how they can be one. Can they so give and take as to be unified without the vicious element in compromise? Can there be mutual sacrifice without touching the sacred substance of essential truth? Here, I take it, is exactly where we are to-night.

At the outset our view was that in the Catholic development the body, the deposit of faith, the written revelation, the sacraments, the commissioned ministry, are of Christ—not merely things external to Him and only commanded by Him, but continuous organs of Him proceeding by necessity from His person, and, if we may say so, vascularly united with Him Who is Son of God and Son of man, that they are a spiritually vital product of the Incarnation, like branches of the vine. Now there are other permanent features and functions of the Church of which this cannot be said. Two of them are government and social worship. Whatever their authority or examples, they are, as to their form and method, ordained of men. They vary; they are modified by legislation; they are different in countries or provinces. Hence it seems to follow that, except as they contribute to order and welfare, they are not essentials of the Church, as the four articles of the Declaration are.

Suppose, then, that a Presbyterian Communion were to say to the Episcopal: We agree with you already as to all the essentials, unless it be the constitution of the transmitted ministry; we hold your ordination to be valid; we will accept it and adopt it. Having accepted it, we shall deem it due to our honorable traditions, to a past from which God has evidently not withheld His gracious benediction, to the Christian character of our membership, and to the liberty which is in Christ, that we frame our own polity, pass our laws, elect our chief ministers, regulate our discipline, and appoint the manner of our worship, provided always that these shall not prevent the exercise among us by our bishops of those functions of ordaining, confirming, and overseeing which have belonged to the first of the three orders in the ages all along, and provided that the distinction recognized among you between priest and deacon, shall be maintained.

It will then be asked whether the bond which would be so created between the two, or possibly more, Communions would be a bond of spiritual and practical unity sufficing to hold them as one, whether, being identical in the essentials and federated as to economic administration, they could live and love and serve, doing the Lord's will in patience and charity, and extending His kingdom among men. It would be worth much to know how a proposal like that would be deliberately regarded and treated by the representative wisdom and judgment of the two parties; whether it would meet the terms, "Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church," and if not, why not? It certainly would be more consonant with candor and truth than a scheme of hypothetical ordination, which would be little better than a fetch. And again, it could not exclude from the canonical system existing under the constitution adopted in the General Convention of the Protestant Episcopal Church in Philadelphia, October, 1789, any person, of whatever antecedents, who should choose to be enrolled in it.

Difficulties of detail in abundance rise to view. Critical penetration, conservative impatience, wise counselors and clever wits, will find them out. Nobody, I am sure, would court the task of proving beforehand that they are surmountable. Two of the foremost of them would be the status of non-Episcopal ministers desiring the proposed system for their successors in the future, but not prepared to yield to it in person, and the partition of jurisdictions by other than territorial boundaries. It seems hardly probable that the comfortable and edifying ordinance of Confirmation, approved by devout Christians who have disused the practice, would form a grave impediment.

The gains that might be expected on both sides would be the moral effect of the witness borne to the value and duty of a visible oneness in Christ; the intercommunion and fellowship of two now distinct and large Christian organizations, and their co-operation in magnificent moral and religious objects to be promoted by periodical representative assemblies for consultation and the furtherance of important interests common to both. There need be no distress at the word "federation," for there would be no federation of Churches; the Church would be as she originally was, and in the original sense ever must be, one. This republic is not a federation of nations, but of States in a nation. In the choice of a term for one of the constituent parts of the integral commonwealth, the State, our civil fathers took a name which had been and still is in civil language applied to the constitutional whole.

By the limitations of language, inaccuracy is the blemish of many a nomenclature which nevertheless serves great purposes in the philosophy and practice of government. Within a national or provincial Church there might be synodic councils, chapters, or convocations. Encircling them all would be the four-fold *vinculum*, the very same that our Declaration named, Scripture, Creed, Sacraments, Apostolical Commission.

It might be objected among Episcopalians that any such measure of unification would bring into our Communion people who in ecclesiastical opinion, in æsthetics, or ritual manners, would be unsatisfactory. But are they Christ's people? If He died for them, and they love Him, and He tolerates them, are any of us too good or too fine to share His bounty with them? It is undeniable that we have already thousands of members intermixed in our worshipping assemblies and partaking at our altars who are thought very unchurchly by some of their fellow Churchmen. Can we refuse to take to our fellowship Christians holding the same views that these hold of episcopacy, sacraments, ceremonies? Nor need there be much concern what English Churchmen and Presbyterians thought and said about each other under Tudors and Stuarts. As Catholics, how can we set up as tests of admission and communion, doctrines or practices which are not recognized as essential to standing or privilege or honor in our own ecclesiastical affairs? Can we demand of those without a conformity not expected or possible within? Placing ourselves before the Cross of our Redeemer, pondering the awful mystery of His sacrifice for the worst and weakest, seeing that he tasted death for every man, who is the believer, of the strictest school among us, that could find it in his heart to say: "Stand thou there by thyself" to any soul hungry and athirst for the broken Body and the precious Blood because of the garment of the dispenser, or the attitude of the receiver?

Suppose two methods of administration under the one inclusive regimen to be worked side by side—that of the Book of Common Prayer and that of the Presbyterian Catechism and Discipline—why should either party fear the result, in the prevalence of order and peace, or that training of character which is the personal aim and end of all Christian faith?

Should it be seriously apprehended that bishops in the United States aspire to a lordly domination, I should commend a diligent reading of our Digest of Canons. In our republican Episcopate there is a remarkable blending of divine and human elements, which is a safeguard against both hierarchical and anarchical abuses. The people elect, God consecrates. The man is chosen from among men; the office is ordered from above. And when I see that in a diocese every confirmed member of the Church, of every class, degree, condition, and color, has the open hands of a Father in God laid on the head with prayer and benediction, I cannot help regarding it as a bond of unity very strong, very beautiful, very significantly suited to its purpose. Nor can I conceive how a man who hears himself called Father, in the most solemn and holy offices by consecrated ministers older and stronger than himself, can fail to seek and strive in all humility of heart for a measure of the carefulness, the kindness, and the courageous patience befitting the endearing name.

Two facts might be pointed to besides the one that, so far as I know, there is a steadily increasing desire in our clergy and laity to put more rather than less power into episcopal hands, and the other that the Latin bishops proved such effectual foes to ecclesiastical despotism that it was only by their practical suppression that the papacy could establish its arbitrary throne.

Inter-denominational conference is a step in advance of discussion within a single Communion by itself, where bigotry and prejudice are apt to have their petty way. Face to face with their equals in intellect, character, and magnanimity, men find their horizon widened and more of the heavens in sight. Does time itself teach nothing? Can we imagine, reviewing now their several avowed positions, that if Cyprian and Calvin, Hooker, and Baxter, Lightfoot and Alexander, were to sit down together to day to consider Church government, they would separate in despair "with little more than an exchange of kindly courtesies and good wishes," sending each other only kisses of Godspeed and farewell from their fingers' ends?

We shall have to admit beyond question, that among the causes of persistent disunion, pride, jealousy, unhallowed competition, play too large a part. I know that some of us have so borne ourselves toward you, or so set forth our Episcopal claim, as to bring upon our name a suspicion of conceit. May we not plead that our boast is not of anything we are, or deserve, or have done? We plead that it is of a gift received, unpurchased, undeserved. What other distinction have we to proclaim? You are as well educated as we are, as sensible, as pious, as fervent in spirit. You preach as well as we do—at least as well. If you do not pray and praise as well in public, it is not because our prayers and praises are of our own phrasing, but are prayers and praises of the ages. You are as energetic as we are in spreading the Faith, if not quite as secure or confident just now in the "confession" of it. Are we vain if we honestly believe God has granted us one ancient security of orthodox belief, offered to all alike, on which not all have laid hold? We see among you such beauty of holiness, such insight into the things of the Spirit, such fair and radiant reflections of the mind of Christ, lives so brave with the valor of Paul and so sweet with the loveliness of John, that we marvel how it is that we are not all adoring, kneeling, singing, responding, confessing, commemorating saints, side by side, with one voice, one mind, one heart; that we are not before all the world continuing visibly "in the Apostles' doctrine, fellowship, breaking of bread, and prayers." We search the ground of our hearts. The earth is the Lord's; one atmosphere encompasses it. Is there not room enough and air enough for us to lift our *sursum corda* in unison, with angels and archangels and all the company of heaven?

Dear brethren, if you have a method better than ours of training children up to Christian manhood and womanhood, of opening a freer access to the quickening and sanctifying energy of the Holy Spirit in these dry times, of building stronger barriers against the filthy water floods of all iniquity, subduing frivolity, intemperance, unbelief, ungodliness, do let us come near enough to you to find out what it is, in the name of God.

The house of the Universal Father is a large place. The God we safely believe in is not likely to let His truth be betrayed by a charity of which His own Fatherhood is the rule.

The Everlasting One builds on His own foundation, vine dresses from His own root. The first Adam and the last have one purpose. The visible headship changes, but humanity is the same. The fallen child is born again, but is the same child. God cannot deny Himself.

> Who Christ's body doth divide,
> Wounds afresh the Crucified.
> Who Christ's people doth perplex,
> Weakens faith and comfort wrecks.
> Who Christ's order doth not see,
> Works in vain for unity.
> Who Christ's word doth take for guide,
> With the Bridegroom loves the Bride.

When the Lord of Hosts shall come in the mystery and glory of His restored kingdom, He will make the watchmen of His Christian Israel and Judah to be one. Even so, when Thou wilt, come, Lord Jesus!

CHOIR AND STUDY.

CALENDAR—FEBRUARY, 1891.

1. Sexagesima.	Violet
2. PURIFICATION B. V. M.	White
8. Quinquagesima.	Violet
11. Ash Wednesday.	Violet
15. 1st Sunday in Lent.	Violet
18. EMBER DAY.	
20. " "	
21. " "	
22. 2nd Sunday in Lent.	Violet
24. ST. MATTHIAS.	Red

CHORAL DIRECTORY.

SEXAGESIMA.

ST. CLEMENT'S, Chicago, vested. Service for Holy Communion, Garrett in D.; offertory, "O rest in the Lord," "He that shall endure unto the end," Mendelssohn. P. M.: Psalms, Gregorian; Canticles, Macfaren; anthem, "In the beginning," Allen.

ST. CHRYSOSTOM'S chapel, Trinity parish, New York, vested, W. A. Raboch, organist. Service for Holy Communion, Kullmann; offertory, "O Saving Victim," Walenn. Evensong: Psalter, Plain-song; Canticles, Field; offertory, "Just as I am," Rheinberger.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. *Te Deum*, Tours in F: Service for Holy Communion, in part, Stainer in F. P. M.: Canticles, Tours in F; offertory, "In Jewry is God known," Clarke-Whitfield.

CHURCH OF THE HOLY TRINITY, Lenox ave., New York. Quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, Stainer in *Eb*; offertory, "Jesu, Word of God Incarnate," Mozart. P. M.: Canticles, Barnby in D; anthem, 91st Psalm in 8 parts, Meyerbeer; offertory, "I waited for the Lord," Mendelssohn. Postlude, March, Barziel.

St. PETER'S, Albany, N. Y.. vested, Walter H. Hall, organist. *Te Deum* and *Jubilate* Barnby in F; Ante-Communion, Barnby; anthem, "Now we are ambassadors," "How lovely are the messengers," Mendelssohn. Evensong: Canticles, Field in D; anthem, "The radiant morn," Woodward.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. deKoven Rider, organist. *Kyrie*, Eyre in *Eb*; offertory, part of the 42nd Psalm, "As the heart pants," Mendelssohn: *Sanctus*, Wesley in F; Post-Communion, *Nunc Dimittis*, Gregorian. P. M.: Canticles, Dr. Garrett in *Eb*; offertory, from "The Holy City," "They that sow in tears shall reap in joy," "For God so loved the world," "For God sent not His Son to condemn the world," Dr. Gaul.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. *Te Deum*, Dykes in F; offertory, "He watching over Israel. P. M.; SPECIAL MUSICAL SERVICE, *Magnificat*, Messiter in *Bb*; offertory, tenor solo, "The sorrows of death," from the *Lobgesang*, Mendelssohn; anthem, "Lord, Thou art God," Stainer.

CHRIST CHURCH, Elizabeth, N. J., vested. Communion service, *Missa de Angelis*. 4 P. M., Choral Litany. Evensong: Psalms, Plain-song; Canticles, Trimnell in F; anthem, "How lovely are Thy dwellings," Spohr.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. *Te Deum* and *Jubilate*, Tours in F; Introit, "O taste and see," Goss: Communion Service, Eyre in *Eb*; offertory, "How lovely are the messengers," (St. Paul), Mendelssohn. P. M.: Canticles, Gadsby; anthem, "Wherein shall a young man," Elvey.

ST. LUKE'S, Baltimore, Md., vested, C. Cawthorne-Carter, organist. Introit, "As pants the heart," Spohr; Communion Service, Eyre in *Eb*; anthem, "Let the peace of God," Stainer. P. M.: *Magnificat*, Garrett in D; Cantata. "Daughter of Jairus," Stainer, for the anthem.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. Communion Service, full, MacLeod in *Bb*; anthem, "Jerusalem, O turn thee," Gallia, Gounod.

ST. ANDREW'S, Stamford, Conn., vested, Frank Wright, organist. Introit, "No shadows yonder," Dr. Gaul; Communion Service, Cruikshank. Evensong: Canticles, Mann; anthem, "Except the Lord build the house." F. H. Cowen.

The General Theological Seminary has just received from Judge George Shea some copies of a monograph which he has prepared, and which treats of the remarkable original portrait of John Duns Scotus, by Spagnoletto, obtained some time since through his efforts and now in the possession of the seminary. In a little book of some thirty pages he has gathered the chief facts relating to both Johannes Scotus Erigena, who flourished in the ninth century, and his still more distinguished successor, Johannes Duns Scotus, who died in 1308 and was known as the "Subtle Doctor." The latter's marvellous power and intellectual activity gave rise to singular stories and superstitions as to prodigies performed by him in the cause of religion and learning. One of these stories is the subject of Spagnoletto's painting. Upon a certain challenge he undertook to translate the whole of the Scriptures without tasting of food, and accomplished the task, but died in finishing the last chapter of the Book of Revelations. On this Judge Shea observes: "The fantastic legend of his death vanishes into thin air . . . but it is a fancy of the period not to be regretted, for to it we owe the myth which inspired a great painter's pencil to delineate the features and individuality of the famous founder of the Scotists, as we to-day behold him on the famous canvass of Ribera." The judge then demonstrates very conclusively that the picture which now hangs in the library of our great theological school, is this identical canvass, which he himself discovered in the rear of an old print shop in Oxford in the spring of 1889. Bound up with the brochure are fine photographs of the picture itself, Iona cathedral, St. Martin's Cross, Lindisfarne Priory, and the tombs of the kings of Iona, with all of which localities the life of Duns Scotus was closely associated.

If certain vague paragraphs floating the rounds of journalism are to be trusted, Columbia College has broken the spell of its Rip Van Winkle slumbers, and proposes to organize a school and faculty of music, and presumably of the fine arts. Position, opportunity, and the importunate demands of cultivated people, all go to explain this beneficent movement. The music school at Yale has practically proved a failure; and that at Harvard is not as yet felt in the furtherance of high ecclesiastical uses. What is required is a school of study and examination quite as strong and rich as the English university faculties, and the great conservatories on the continent. The time is past for gilt-plated "honoraries," and is come for the genuine article. The coming doctor, or bachelor of music, must be as solidly authenticated as the doctor of medicine and the civil engineer. Columbia College, metropolitan by position, may now become cosmopolitan in the dignity and elevation of a true university work. But it will not achieve this distinction at the expense, or by the neglect, of the Church and historic ecclesiastical art.

The question is being discussed in the London *Musical Opinion* as to accompanying the Creed, Lord's Prayer, etc., with the organ in service. One correspondent says: "It is an unpleasant distraction to both choir and congregation, and interrupts their devotions. Let the organ be silent in the Creed, Lord's Prayer, Responses, and then it will be more telling in the rest of the service." Let us say here, a beautiful theory has often to suffer loss when reduced to practice. The besetting sin of vested choirs is singing flat, or falling in pitch, especially in unison recitative, unaccompanied. Nine times out of ten it will happen that the choral recitation of the opening part of the service, if unaccompanied, falls from half to a whole tone, if not more, before the versicles are reached. Choirs that deliver the most difficult and elaborate numbers will lose all conscience and integrity of intonation, in that perilous opening of the service, when unaccompanied. It would seem an easy matter for 30 or 40 voices to recite in F or G, very familiar words, true to the pitch. Doubtless under proper training, such a result may be realized, but it seldom is realized. Suppose the choirmasters set about thorough rehearsals in recitative, unaccompanied.

St. John's parish, Saginaw, Mich., the Rev. Dr. Babbitt, rector, celebrated its natal day in an elaborate manner, and also opened its handsome church on that day to the vested choirs of the Saginaw Valley, in a choir festival. At ten o'clock the choirs assembled in the parish house, and marched to the church, where they were met by the clergy, seven in number. The processional hymn was 187, which was sung with admirable tone and accuracy. The service was choral, with *Te Deum* by Woodward, *Benedictus*, Woodward, and Monk's Communion Service. The preacher was the Rev. Joseph H. Johnson of Detroit. Several elaborate and beautiful anthems were sung by the choirs. The parishes represented by vested choirs were Trinity, Bay City; Trinity, Caro; St. John's, Saginaw; St. Paul's, Saginaw, and Calvary, Saginaw. A Choir Guild was formed with the Rev. Dr. Dean R. Babbitt, president; the Rev. Thomas W. McLean, vice-president; Mr. Childs, of Bay City, secretary, and Mr. Blakeley, of Saginaw, treasurer. The next choir festival will be held at Trinity church, Bay City, the second week in November.

NEW MUSIC.

From Clayton F. Summy, Chicago: Song, "The Sea Love," by Horace Ellis; rather dramatic in form, not difficult, and effective for any solo voice, (two editions). Trio, by J. B. Campbell, easy and pleasing, for amateur voices. For the piano, "In the Rosy Month of June," *rondo elegante*, by Henry Schoenfield; easy, gracefully flowing rhythm, and likely to prove acceptable. For chorus: "Harvest Home," "Angels from the realms of glory," (Christmas) and "O, Paradise," arranged from Pinsuti, by C. A. Havens, organist and director of Second Presbyterian church, Chicago; plainly the work of an intelligent musician, and adapted for part-singing, unaccompanied. Four numbers, from Summy's "Sacred Series," octavo: Versicles and Responses, at Matins and Evensong, by E. C. Lawton, choir-master of Calvary church, Chicago; thoroughly Churchly, and in excellent ecclesiastical form. By the same, *Benedictus* and *Agnus Dei*, office for Holy Communion, reverent and devout in spirit, plain, and practicable for chorus of moderate accomplishment; also, "My Soul, what hast thou done for God?" by J. Bingham-Abbott, and two hymn tunes, "The day is past and gone," and "Through the day Thy love hath spared us," effectively written by E. Hearding. Also three numbers from the series for male voices: "The Bugle Horn," "Vesper," and "Serenade," by W. C. E. Seeboeck, written with much intelligence and excellent practice. Also,—the same publisher,—processional, and other hymns, tunes composed by P. C. Lutkin, organist and choir-master of St. Clement's church, Chicago. No. 3, "Hark, the Voice Eternal." "Sing, O sing, this blessed morning," hymns 39 and 55, the Revised Hymnal; and No. 4, "O little town of Bethlehem," 59 Revised Hymnal; and "In Excelsis Gloria," carol; these in common with all the religious writings we have seen by Mr. Lutkin, are decidedly original and vigorous in motive and treatment, exceedingly Churchly, and musically enjoyable.

Novello, Ewer & Co., of New York, announce that their house has been made the sole agent in the United States, for the sale of the new opera, "Ivanhoe," by Sir Arthur Sullivan, which is announced for early performance in London.

We have received from Arthur P. Schmidt & Co., Boston, "The Pilgrims," words by Mrs. Hemans, composed for chorus and orchestra by G. W. Chadwick. Piano score, pp. 24, price 50 cents. This strong and scholarly composer has lavished fine sensibilities, and a wealth of melodic and harmonic comment upon the veriest travesty of historic truth and "religion undefiled," writ for many generations. Granted that the Hemans verses ring true to legitimate ideals and experiences, the composer has wrought an admirable work of musical comment and interpretation, and where these ideals are preserved and cherished, nothing could be finer for choral study where there is adequate knowledge and cultivation. For Church people, however, Mr. Chadwick's musical eloquence is fatally mismatched to lines that are a sorry caricature of both history and fact. "Lift up your heads," chorus, four parts, unaccompanied, and delightfully written by Moritz Hauptmann. Two charming songs by F. Lynes, "Paying the Toll," a brilliant, merry trifle, and "The Mosser and his Love," ascribed to that sterling vocalist, Ivan Morowski, abounding in picturesque suggestion, and excellent musical invention. Three selections from the Cantata of St. John (performed at the seventy-fifth anniversary of the Boston Handel and Haydn Society, 1890), composed by J. C. D. Parker: "Eye hath not seen," contralto solo; "He that is mighty," soprano solo, and "There shall be no more curse," duet for soprano and tenor. To those who have the good fortune to be acquainted with Mr. J. C. D. Parker's compositions it will be quite superfluous to enlarge upon the learning, dignity, and musical fascination of his work. These numbers delightfully illustrate its quality and spirit, and are by themselves exceptionally valuable for use in Church service as offertory anthems. "They that sow in tears," sacred arioso for alto or baritone, music by Henry Holden Huss, another of the younger composers who are inaugurating a new and hopeful era for the advancement of native musical art; thoroughly religious in feeling, noble in its simple dignity of form, and very desirable for Church uses; also by the same composer, "The Ballad of the Song of the Syren," (for tenor or soprano), and dedicated to Mrs. Theodore Toedt, the delightful soprano soloist of St. Bartholomew's church, New York, and whose consummate art would be congenially engaged in the interpretation of this lovely and *spirituelle* composition, which easily finds place among the highest productions of recent song writing. Requires a thoroughly trained voice.

MAGAZINES AND REVIEWS.

Harper's Magazine, January. The preponderance of over-long articles—and there are five of them—imparts a wearisome impression of slowness, if not actual dulness, to an otherwise very readable number. Here are five papers, of 22, 26, 24, 24, and 21 pages respectively. Now one page of "Harper" means at least 4 pages of the popular, large type, 12mo publications. So we have, virtually, five volumes, of about 120 pages each, as book-making goes, spread out with the adjacent miscellany. Few busy readers care to risk so much labor where recreation is the dominant purpose. No one can question the commanding importance of the first of these, Charles Dudley Warner's delightful and instructive paper, "The Outlook in California." The entire series thus far has epitomized an invaluable mass of knowledge for a population as shifty and venturous as ours. Besides, the fine art of

the author adds a rare literary delight in even his most practical moods. But four more, of equal magnitude and of unequal interest, perhaps, alter the situation. Could there be a casual vein of purely literary entertainment, each number would gain in positive value and charm. "The Impressions of Peru," notwithstanding the cleverness of the versatile Theodore Child, is rather tiresome reading, simply because the topic is tiresome, despite the picturesque garnishing. "London Music Halls" seem hardly worth such serious mention, standing as they do, pretty much on a level with our own "Varieties." There is one glowing episode of real poetry in Richard Burton's quaintly modeled "School-Boys," which one reads and reads again and again with deepening delight. "The Easy Chair" is hardly as lively as usual, while the "Editor's Study" has its full "head" of sententious wisdom and helpful criticism.

Harper's Young People, January 6, 13, open the new year with well-tempered vigor and enterprise. The illustrations are often educational in their fine qualities. Here is that rare genius for parables and deep sayings in the animal kingdom, F. E. Church, for once diverting the young people with a page full of monkey antics, and especially the "Baby Monkey at the Menagerie in Central Park, New York." In these weekly visitations this sprightly paper is sure of an eager welcome, and a thorough reading.

The English Illustrated Magazine, Macmillan & Co., New York, comes with its usual wealth of carefully contrasted papers, and charming illustrations, some of which for vigor and immediate suggestion might well be studied by our own periodical makers. "Christmas Eve at Warwinigie" firmly holds the attention; "Cabs and their Drivers" is a graphic study possible only in London perhaps, and most cleverly illustrated. The Dean of Gloucester, Dr. Spence, contributes a deeply interesting and carefully studied paper on "La Grande Chartreuse, A Lonely Island of Prayer," which is really the "leading article," although indexed in a misleading way. Little is known of this wonderful, hidden world of Carthusians which has lived, prayed, and continued unchanged, through all these fluctuating 700 years; and the Dean has given us precisely that in which the religious world has deepest interest. The paper is worth preservation, as perhaps the best monograph accessible. F. Marion Crawford, the American novelist, who thrives best in English pastures, continues his weird story, "The Witch of Prague." The surprising cheapness and high excellence of this monthly should greatly extend its circulation.

The Nineteenth Century, Leonard Scott Co., New York. Here is an ideal number. In all its twelve articles, but one or two at the most are of restricted and purely local interest. The rest are of commanding, and often of highest interest. The *pièce de resistance*, "Prof. Huxley on the War Path," by the Duke of Argyll, is clearly a misnomer, for the Duke is on the war-path, and Prof. Huxley is found beaten out of all form and comeliness, a pitiable, if not a contemptible wreck, before the merciless onslaught of Highlander Chief. The Duke is a resolute, out-an-out Christian, at once vigilant, aggressive, and armed in all the intricacies of scientific learning, old and new. To the scholar nothing can be more exhilarating than the process of demolition before which the arch agnostic bites the dust. It is quite Homeric in its neatness and despatch. Here is a pretty stroke:

> In his own special science no man has declared more clearly than Prof. Huxley that the limits of our observation are not the limits of our knowledge. Biology, *e. g.*, declares as its verdict, that as matters now stand, the living is never generated by the not-living. Every form of organic life comes from some older form which has already been established. But he points out that this has no adverse bearing upon the deductive conclusion that life must have had its first beginning otherwise. On the contrary, he admits that conclusion to be certain. "If," he says, "the hypothesis of evolution is true, living matter must have arisen from not-living matter."

Even in this article Prof. Huxley tells us that when he tries to follow those who walk delicately among "types" he soon "loses his way." This is a strange confession to make when even in his own special service, "type" is one of the most familiar of all words. It is still more strange when he himself has tried his hand at the definition of a "type." It is, he says, a "plan of modification of animal form." He tells us he has "a passion for clearness." Is the above definition perfectly pellucid? All animal form is itself a "plan." Each modification we now hear, is another "plan." Is this what he means? And if so, what does he mean by a "plan?" Does he mean what all other men mean by the word, some mental conception with a view to the future? Or does he mean only some accidental pattern such as a drop of water may leave when it splashes on a window pane? Then what does he mean by a "modification?" Does he mean some wonderful adaptation to a special use? And if he does, how does he account for that adaptation arising exactly when or where it is needed? Was it purely accidental? Does he worship at the shrine of the great goddess Fortuity? Where is his "passion for clearness" when all these questions are evaded? If he sees such mysteries in a purely physical science, why should he sneer at conceptions also "seen through a glass darkly" in the spiritual regions of belief?

Of geology in which he is a great proficient, he says:

> The field though a small one, on which its victories have been achieved, is strewn with the bodies of the slain. Dead theories and abandoned speculations lie thick upon the ground; whilst some of the most mischievous presumptions still encumber the progress of inquiry. * * * That the origin of species may be ascribed to something called "nature" selecting things which did not yet exist, and could not therefore have been presented for selection, is among the mysteries of nonsense which are not uncommon in the history of the human mind. * * * Few men have used language more expressive of conceptions which agnosticism repudiates than Prof. Huxley in his purely scientific writings. . . . He quotes with approbation and adopts the grand generalization of John Hunter, that organization is not the cause of life, but life is the cause of organization. His demonstration of the depression of the mountain ranges of the Highlands is proven again and again (see pp 24, 25): "In North Wales one of the hills of the Snowdon range is covered with marine gravel at a level of 1,130 feet above the present sea;" and so "of Highland summits as Moel Trefan," and so on, in his argument proving the scientific basis of the Noachian deluge; adding data and statistics with a free hand from all parts of new and old world.

The summing up is crushing:

> On any pure question of biology there is no man to whom we can go more safely than to Prof Huxley. An original and careful investigator, a brilliant expositor, and in many things a cautious reasoner, he enjoys on his own ground a high and just authority. But off that ground he passes under the shadows of a great eclipse. He labors under an insuperable bias. On all questions bearing on "Christian theology" he is not to be trusted for a moment. Loud and confident in matters on which both he and we are profoundly ignorant, we see him hardly less boisterous in asserting ignorance where the materials of knowledge lie abundant to our hands. We have seen his canons of criticism, how rude and undiscerning; his claim for the physical sciences, how inflated; his own dealings with these, how shallow and how dogmatic.

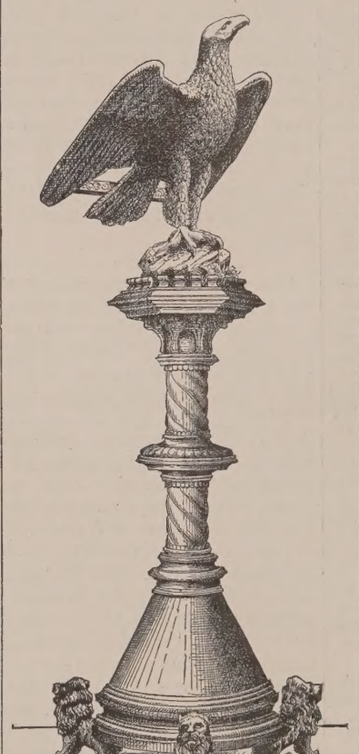
OPINIONS OF THE PRESS.

The Irish Ecclesiastical Gazette.

THE ARCHBISHOP'S JUDGMENT. — The one weak portion of the Archbishop's judgment has unfortunately given rise to a sad discussion in the Church papers, which tends to belittle and obscure the spiritual realities of the Holy Sacrament. All right-minded persons must regret the controversy that has sprung up over the manual acts. The fact is, the Archbishop, by allowing the eastward position and yet insisting on the visibility of these acts, has required an impossibility, unless we are to sanction a grotesque and irreverent ritual in those churches where the eastward position is the rule. Under the circumstances, the Irish use, now alone legal here, is to be preferred to one which necessitates either an elevation of the bread and wine above the head of the Celebrant, or else a twisting and turning at a most solemn moment, that is anything but conducive to worship. It is stated that the late Bishop of Lincoln always turned round and faced the congregation at the manual acts, but we doubt if this is what the Archbishop desires, and it is certainly an unwonted piece of ritual. The Archbishop, by his judgment, has disposed of the foolish notion that under no circumstances must the Church go behind the Reformation. as if the selfish policy of such creatures as the Dudleys and the Somersets of Edward VI., was to be a perpetual law to the Church, to the ignoring of all Catholic traditions, the enactments of General Councils, liturgical literature, and even the teaching of Acts of the Apostles. The Church Association has succeeded in raising more questions of ritual than it has abated any.

A MEMORIAL GIFT.

The church of the Ascension, Pittsburgh, the Rev. R. W. Grange, rector, has been presented with a massive brass eagle lectern of great beauty, which was unveiled Sunday, Dec. 14th, before an immense congregation.



Our picture hardly does credit to so fine a piece of work. The total height of the lectern is six feet, three inches, over all. One striking feature of the design is its simplicity and absence of flimsy scroll work and showiness which too often accompany works of this kind.

It has an imposing standard of solid twisted brass, with a cap of sufficient size to carry the eagle with dignity, and a base equally as fine in proportion, the whole supported by three lions. The poise of the eagle and the bird itself is much better than we generally see in our churches.

The inscription on the base reads as follows:

> To the glory of God and in loving memory of Louisa Dawson Patterson, Oct. 4, 1839, Dec. 13, 1875. Presented to the church of the Ascension by her son, Henry Whiteley Patterson, on the fifteenth anniversary of her entrance into life.

The designing and execution of this superb work was entrusted to the Gorham Manufacturing Co., of New York City, ecclesiastical art metal workers.

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OFFER NO. 20 The most rare and beautiful class of Carnations that has ever been offered. The seed we have procured at an enormous cost from the celebrated flower seed specialist, Ernst Benary of Erfurt, Germany. The flowers are of an immense size, often measuring 2½ inches in diametre and of the most dazzling shades and colors, ranging from the deepest carmine to the most delicate tints imaginable. Many of the flowers are beautifully striped and mottled and over 80% are perfectly double. The wonderful advantage this grand class has over all others, is the fact that they **BLOOM IN FOUR MONTHS** after sowing the seed. The plants will blossom all summer and if taken up in the fall will continue in bloom throughout the entire winter. **CALIFORNIA WONDER POPPY** The most beautiful and rare Poppy ever introduced, and as an out door plant cannot be equaled. Flowers are very large, 4 or 5 inches across, pure white and its DELICATE PRIMEROSE-LIKE PERFUME is most acceptable in a room. It is grand as a cut flower and keeps well in water. Commence to blossom in July and remain in bloom until killed by the severe frost. A bed of these is sure to attract attention wherever grown as it is a perfect marvel of beauty. **Paris Prize PANSIES** The gigantic size of these flowers and wonderful growth of the plants and profusion of bloom are simply astonishing; words are inadequate to describe their **GAY AND BEAUTIFUL COLORS** and markings, ranging from the most delicate tints to the darkest shades imaginable. Many are beautifully striped and mottled. This seed we have procured at an enormous cost from one of the greatest Pansy Seed Specialists in Europe, and no lover of the flower can afford to be without it. To introduce our **NORTHERN GROWN SEEDS** into all sections we will send one package of each of the above **Novelties** and our **ILLUSTRATED CATALOGUE**, the finest and most complete ever published, over 500 illustrations and COLORED PLATE OF DIADEM ROSES, to any address on receipt of 30cts. **EVERY PERSON** sending silver and mentioning name of paper and number of offer will receive extra a package of the **FAMOUS SWEET PEA** "PRINCESS OF WALES." On receipt of **30c.** in silver for the above collection you will receive **Coupon** good for **65c.** worth of **SEEDS FREE.**

L. L. MAY & CO.,
Seedsmen & Florists, **ST. PAUL, MINN.**

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations.

NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

Good Sense CORSET WAISTS

have been growing in favor for the past 10 years. Please examine them and you will be convinced of their merits.

It is like being rescued from a burning building!" says a man who was cured of a severe case of salt rheum by Hood's Sarsaparilla. Give this peculiar medicine a trial. Sold by all druggists.

The popular verdict is that Dr. Bull's Cough Syrup is the best in the world. 25 cents.

For speedy relief and cure of neuralgia and rheumatism use Salvation Oil. 25 cents.

An Extended Popularity. Brown's Bronchial Troches have been before the public many years. For relieving Coughs, Colds and Throat Diseases they have been proved reliable. Sold only in boxes. Price 25 cents.

It is to be regretted that many mothers do not commence the use of Mellin's Food until their infants are ill. This food, it must be borne in mind, is not a medicine, and it is not intended primarily for sick babies; it is the best artificial food for both healthy and feeble infants.

Beecham's Pills cure bilious and nervous ills.

It is a great misfortune forthe young and middle-aged to be gray. To overcome this and appear young, use Ball's Hair Renewer, a reliable panacea.

By a very ingenious and original process, Dr. J. C. Ayer & Co. of Lowell, Mass., are enabled to extract the essential properties of the materials used in the preparation of their famous "Ayer's Sarsaparilla," thus securing a purity and strength that can be obtained in no other way.

Our readers who are afflicted with deafness should not fail to write to Dr. A. Fontaine, 34 West 14th Street, New York City for his circulars, giving affidavits and testimonials of wonderful cures from prominent people. The doctor is an aurist of world-wide reputation. See his advertisement elsewhere.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.

That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

Men who Advertise and need a new idea now and then, or who have not always the time or the inclination to prepare their advertisements, will find a valuable assistant in the novel book of "Ideas for Advertisers" just published by D. T. Mellett, New Haven Conn., and sent on receipt of $1 00 post-paid. He also publishes a tasty pamphlet called "When," (price 25) a treasury of good advice to business men. Descriptive circulars of both these new books can be obtained upon request to the publisher.

CALIFORNIA.

There is no doubt about the real value of that extraordinary country. Thousands are going. By taking a seat in a Palace car at the Dearborn Station any afternoon, you can go to San Francisco, Los Angeles, or San Diego without changing cars This provided you take the SANTA FE ROUTE. You do it without changing cars, and in twenty-four hours less time than by any other line

Family Jars.

Many otherwise happy homes are made places of perpetual discord by the ill-nature of the inmates On whom the blame must generally rest we cannot say, but when it is said that "Mrs. So and So is a chronic growler," and that "she makes her husband's life a burden" some kind friend should suggest the use of Beecham's Pills. They will cure that headache, nausea, or impaired digestion from which the poor woman is suffering and which makes her so ill-natured. 25 cents a box If your druggist does not have them, send to B. F. Allen Co., 365 and 367 Canal St., New York.

ALUMINUM.

The introduction of this wonderful and newly discovered metal in the manufacture of "Garland" Stoves and Ranges has proven a most unqualified success, and the Retail Agents of "Garland" Stoves who forget to talk the merits of this special and distinctive feature of these goods, fail to present to their patrons one of the most important and exclusively "Garland" points connected with the line.

This Company is the only makers of Stoves and Ranges now using Aluminum in the manufacture of stove castings, the mixture of which with the best grades of iron, makes smooth castings add strength, and prevents cracking, and the sellers of these goods should never fail to present this feature as one of the conspicuous special points of "Garlands" not possessed by any other kind or make of stoves.

Good for All Three.

The greatest good for the greatest number is the mark aimed at by all reformers, and to reach it secures the greatest acclaim of fame that can be had. It is a good thing for the consumer for the newspapers, when an article of merit is put upon the market is made known by newspaper advertising, and, through a series of years, proves its worth to lessen labor in millions of homes, profits the newspapers, and gives its makers a fair living Pearline, the great washing powder manufactured by James Pyle & Sons, New York, has done all this. If it is not making labor easier in your home, it is your fault. Something of its history is made plain in an advertisement in another column.

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Sample vial Rubifoam. For the teeth—deliciously flavored. E. W. HOYT & CO., Lowell, Mass.

Better than Tea and Coffee for the Nerves.

VAN HOUTEN'S COCOA

"Largest Sale in the World"

Ask your Grocer for it, take no other. [62

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or, "Views of Heaven," by BISHOP FALLOWS. The choicest commendations from leading clergymen and religious papers. Circulars and Outfit FREE. Address NATIONAL LIBRARY ASSOCIATION, 103 State Street, Chicago.

DYSPEPSIA. Advice sent free to any address. Food to eat. Food to avoid.
John H. McAlvin, Lowell, Mass. 14 years City Treas.

LINEN FOR TABLE AND BED.

From Harper's Bazar.

SOME one of a practical turn has called January the month of replenishing. No house-keeper living in or near a large city needs to be told that a dollar goes twice its length now in buying supplies of house linen. Merchants, in looking over their stock preparatory to showing new goods, mark down the odd lengths, short sets, and shop-soiled goods, most temptingly, and great bargains are secured by those who are on the field in time.

Elaborate, sight-destroying embroidery is to be deprecated in any instance, but particularly so when put upon articles of ordinary daily use. A little quickly-executed effective work may be more a pastime than a task, and such will make the most suitable decorations for napkins, towels, pillow-cases, and articles of similar nature.

A set of dinner napkins, bought at a January sale last year, has been the owner's occasional pick-up work ever since, and now that the dozen are finished and ready for use, they are worth describing, as conveying a hint to some other housekeeper ambitious of pretty napery: Outside of a centre studded with damasked stars, the napkins, which were daintily fine, had in their weave a border of continuous key, or walls of Troy, or Greek pattern, as the well-known design of which one rarely tires is variously known Using the damask lines for a pattern, the worker made a double row of stem stitching, the rows a quarter of an inch apart that being the width of the woven line which formed the key pattern. The work was done with white floss silk, and the narrow space between the two lines was filled with herring-bone stitch.

Probably an equally pretty effect would be gained by embroidering any set pattern of bordering, and following the fancy for the introduction of some delicate color into table equipments, two extremely pale shades of green silk might be substituted for the all-white of stem stitch and herring bone.

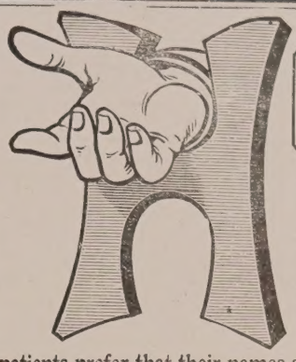
A set of lunch napkins which affords some scope for a needle worker's ambition, is made of plain linen with the edge ravelled to form a fringe. Every half inch a strand of white silk is introduced into the fringe, and then a row of single hem stitch is worked at the top with spool cotton, preventing further ravelling, and dividing the strands into little clusters, An inch from the edge a line of brier stitch is worked with white silk. Three more lines are worked in the same way, each being a half an inch above the other. A space of an inch or more is left at each corner, only the upper row of brier-stitching meeting. By drawing lines with a pencil on a bit of paper, the reader will notice the position of the square. The space thus left is filled with a daisy worked in the long petal stitch with white silk. The napkins, being only fourteen inches square, are quite sufficiently ornamented by the wide edge, but if the worker craves occupation or amusement, a large initial in the centre will make them very elegant. The letter may be worked in stem or rope stitch, and filled in with brier stitch.

Tray cloths are among desirable table adjuncts, whether a tray is used on the table or not. If it is there, it is to be entirely covered with the square or oval napkin. If it is not there, its place is taken by the napkin, which is placed on the table in front or by the side of the hostess, and upon it stand such articles of the tea service as are brought to the table. One of the prettiest possible tray cloths is made of fine, white linen, with festoons or garlands of very small roses embroidered with pink silk above the hem. A simulated bow done with blue silk, is put upon the upraised part of each festoon.

Handsome towels are now so desirable in the eyes of house-keepers, that sets comprising a dozen, or even a half a dozen, with more or less hand decoration, are among the most approved wedding gifts where consanguinity or other circumstance does not call for the offering of gold or silver.

The preference is given by most people to huckabuck towels. The material comes by the yard in excellent quality, and in widths exceeding that of the ready-made fringed towels. The ends are hemmed below an inch-wide line of drawn work, or they may be simply hem-stitched, and a needle decoration added, with white or colored linen. When the latter is chosen, an effective design to work in dark blue is the onion pattern seen in blue Dresden dinner-sets. A skilful hand can copy the figuring from a plate rim, arranging it in a single band with a double line of blue above and below. Or the pattern can be stamped upon the material by professional hands. Other towels have a wider hem and a double line of hem-stitching. In the middle of one end, a little above the hem, a square, or oblong four inches long, is defined by a narrow embroidered vine worked with white linen. Within the space is a monogram in heavily filled embroidery.—*Mrs. M. C. Hungerford.*

(To be continued.)



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SOLD BY ALL DRUGGISTS.

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Who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—*but inquire first.* (Please mention this paper.)

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To clean tombstones.	To renew oil-cloth.	To renovate paint.	To brighten metals.
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EVERYBODY USES IT.

Dentists to clean false teeth.	Engineers to clean parts of machines.	Housemaids to scrub the marble floors.
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Cooks to clean the kitchen sink.	Artists to clean their palettes.	Soldiers to brighten their arms.
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The ordinary living expenses of a family of five persons living in the customary manner of American people, amount to not less than $1,500 per year. It would require nearly $40,000 in government bonds to produce this income. Ten acres of land in the Willamette Valley planted to prunes, with an ordinary crop, at ordinary prices, will net more than $1,500, after paying for all labor placed thereon. You can buy this land of the Oregon Land Company, of Salem, Ore., in tracts of ten acres or more at from $55 to $75 per acre.

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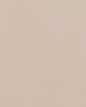

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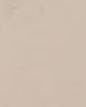

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Here shown is the most magnificent flowering vine in cultivation, either for the house or garden, for it is loaded with bloom every day in the year. In the house it can be trained all around a window, and will be a solid wreath of bloom both summer and winter. In the garden, its charming beauty surpasses everything. Flowers, intense scarlet, tipped with yellow, the most brilliant and striking combination, and borne by the thousand, each flower keeping perfect over a month before fading. It is of the easiest culture, and sure to thrive for any one with ordinary care. It can be trained on a trellis, strings, or used for drooping from hanging baskets; in any way a perfect mass of the most lovely flowers and foliage from the root to the tips of the branches. Its great beauty and novelty attract every eye. Supply limited, and this offer will not appear again. Order at once, and if you are not ready for the plants now we will send them later; just when you say. **PRICE** of strong plants, of the true variety, **ALREADY BUDDED OR BLOOMING,** by mail, post-paid, guaranteed to arrive in good order, **30 cents** each, two for **50 cents**, five for **$1. To every order we will add another elegant novelty free.**

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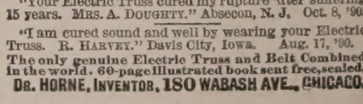

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